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Corruptae Latinitatis Index:

OR, A

COLLECTION

OF

Barbarous Words and *Phraſes*,

WHICH

Are found in the Works of the moſt celebrated modern Writers in *Latin*.

WITH AN

ALPHABETICAL TABLE,

SHEWING,

What WORDS and PHRASES, taken from the CLASSICS, would have clearly and fully anſwered their Purpoſe.

TO WHICH ARE ADDED,

THREE ALPHABETICAL INDEXES of WORDS and PHRASES, found in APICIUS, LACTANTIUS and PRUDENTIUS, which are not to be met with in the moſt approved LATIN CLASSICS.

By WILLIAM MASSEY,

MASTER of a BOARDING-SCHOOL at *WANDSWORTH.*

Mixta (Lingua,) *quæ poſt Imperium latius promotum, ſimul cum Moribus et Hominibus, in* Romanam Civitatem *irrupit, Integritatem Verbi per* Solœciſmos, *et* Barbariſmos *corrumpens.*

ISIDORI HISPAL. Origines. Lib. IX. Cap. I.

LONDON:

Printed for GEORGE KEITH, at the BIBLE and CROWN, in GRACECHURCH STREET.

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THE

PREFACE.

WHEN I firſt began to make *this Collection*, it was deſigned for my own private Uſe, without any View of making it public. But as, in the Courſe of my Reading, I found the Number of *Barbarous Words* and *Phraſes* encreaſe far beyond my Expectation; I then thought, that ſuch an Attempt as this would be ſerviceable, not only in *Grammar-Schools*, but alſo to all thoſe, who have Occaſion to write in *Latin*, and are deſirous to preſerve the Purity of a true claſſic Stile. For I have not only made my particular Remarks upon the *Vocabula damnata*, in the alphabetical Order in which they ſtand, but alſo in a following Index, I have inſerted the proper and *claſſical* Words, by which thoſe former might have been expreſſed, without injuring

the Senſe of the Authors, from whom they are quoted.

As the *Latin* has now ceaſed to be a living Language for almoſt Twelve Hundred Years, we can only copy what the *Romans* have left us in their Books; from Books muſt their Words, and the Manner of expreſſing themſelves, be learned; the *Idiom* of that Tongue can be taught no other Way. So that whenever a modern *Latiniſt* uſes any Word or Phraſe, that cannot be found in ſome of their Writings, its genuine Senſe and Propriety may be juſtly queſtioned.

We ſee, in every modern Language, ſome Authors are noticed and eſteemed for *Accuracy* and *Elegance* in their Compoſitions, be they Proſe or poetical, far before others; juſt ſo it was in the Time of the *Romans*; from whence we call theſe, *Claſſic Authors*, whoſe Reputation for Exactneſs in Expreſſion and true Eloquence is eſtabliſhed by the unanimous Judgment of ſucceeding Times. * *A. Gellius* obſerves, that though the Inhabitants of the City of *Rome* were anciently divided into ſeveral Claſſes, yet thoſe only of the firſt Claſs were called *Claſſici*. This may be properly applied to the moſt valuable *Roman* Authors, whoſe Antiquity and Correctneſs have all along been indiſputable. It is therefore upon the *Authority* of thoſe Writers, that we muſt

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* Claſſici *dicebantur non omnes, qui in Claſſibus erant, ſed primae tantum Claſſis Homines, qui Centum et viginti quinque Millia Aeris ampliùſvè cenſi erant.*

A. Gellii Noct. Attic. Lib. VII. Cap. XIII.

muſt principally depend in our Endeavours to form a juſt *Latin* Stile.

After the *Roman Empire* began to decay, their Language likewiſe was ſoon debaſed by an Inundation of foreign and new-coined Words. * The *African Latin* Writers, both eccleſiaſtic and profane, ſuch as *Tertulian*, *Apuleius*, *Arnobius*, *&c.* are juſtly charged with greatly debaſing the *Roman* Language in the Decline of that Empire, by introducing a Multitude of Words and Phraſes, that would have been diſguſting to a pure *Roman* Ear. And in after Times † *Sidonius Apollinaris*, and ¶ *Marcianus Capella* in particular, under a Pretext of *enriching* the *Latin* Tongue by a new Set of Words and rhetorical Flouriſhes, that are contrary to the *Genius* of that Language, have ſet a very bad Example to ſuch as copy after them, either through Miſtake or Admiration: And, even to this Day, ſome are ſo fond of novel Terms, that they are not ſatisfied with

* *Scriptores ex Africa oriundi, Eccleſiaſtici juxta ac Profani, cum in Dictionibus, tum etiam in Orationis Contextu, ſubinde AFRICITATIS quidpiam admiſcere cœperunt Sermoni Latino; atque hinc factum poſtea, ut qui Auctores ejuſmodi Commentariis illuſtrandos ſuſceperint, Vocum inuſitatarum Gloſſaria iiſdem adjicere neceſſum habuerint.*

Frideric. Reimmanni Introd. ad Hiſt. Vocabulorum Ling. Lat. Pag. 58.

† *Sidonius Apollinaris was Biſhop of Clermont in Auvergne in France, in the Vth Century. He writ nine Books of Epiſtles in Proſe, and ſome Pieces of Poetry.*

¶ *Marcianus Capella is ſuppoſed to be a Carthaginian, and to have lived before the VIth Century. He writ nine Books, Part in Verſe, and Part in Proſe, intitled,* De Nuptiis Philologiæ et Mercurii.

with the great Plenty and Copiouſneſs, that the *Latin* Tongue already affords us, in the vaſt Multitude of Books which were written in that Language, in its moſt flouriſhing State, without inventing fanciful Words of their own. Examples of this Sort may be ſeen too often in this Collection. I am not here finding Fault with ſuch Words, as *new Inventions* and *Diſcoveries* have neceſſarily occaſioned; We cannot ſpeak of Things, that the *Romans* knew Nothing of, in Words and Phraſes meerly which they made Uſe of. But when Writers in *Latin*, either do not throughly underſtand how the Ancients expreſſed themſelves, with Regard to the Subjects they write upon; or through a capricious Humour deviſe new Words, without any real Occaſion, their Practice ought not to be countenanced; that is all I intend by this Cenſure.

I HAVE induſtriouſly avoided the quoting of Authors, that have not ſome Pretenſions to pure Latinity; for if I had, for Example, taken in our ancient Hiſtorians, who flouriſhed in the *Monkiſh* Times, and ſome celebrated Writers in Divinity, I might ſoon have filled a large Volume with *Latin* Words, which an old *Roman*, could he ſee them, would be aſtoniſhed at. Thoſe Authors, though I am far from depreciating their proper Value, in other Reſpects, are by no Means to be conſidered as *Patterns* of genuine Latiniſm.

IN fine, it may be reaſonably ſuppoſed by ſome, that I have here undertaken an invidious Taſk, in being ſo free in my *Criticiſms* upon ſo many learned and celebrated Authors: In Anſwer to which Suppoſition, I ingenuouſly declare, that what

I have

I have done, is not with any View to leſſen the Eſteem, and Reputation, that ſuch may have gained in the World, by their valuable Works; from many of whom, I confeſs, I have profited not a little, in my own Studies; but that by remarking their *Overſights* and *Negligences*, others may be the better qualified to avoid them, in what they write in *Latin*: And likewiſe that Scholars, in *Grammar-Schools*, may be directed in the Choice of many Words and Phraſes, where our common Dictionaries and School-Books would miſlead them. And if the Pains, that I have taken in this Performance, ſhall prove of any real Advantage in the Republic of Letters, it will give the Compiler an agreeable Satisfaction.

W. M.

Wandſworth, July 21, 1755.

E R R A T A.

Page 18, line 30, *for* παιδες, *read* παῖδες.
Page 19, line 30, *for* Aſſininis, *read* Aſininis.
Page 53, line 22, *for* Bentleianis, *read* Bentleianus.
Page 53, line 24, *for* Difficillimum, *read* Difficillimam.
Page 68, line 10, *for* συγχρονος, *read* σύγχροιος.
Page 74, line 18, *for* Coetaneus, *read* Coaetaneus.
Page 75, line 31, *for* Contemporareus, *read* Contemporaneus.
Page 78, line 11, *for* Extorſium, *read* Extrorsùm.

Bernardus non videt omnia.

The READER is deſired candidly to excuſe any other little Overſights of the AUTHOR, or PRINTER, which he may chance to meet with.

Hanc Veniam petimus dabimuſque viciſſim.

BOOKS lately publiſhed and ſold by GEORGE KEITH, at the *Bible* and *Crown*, *Gracechurch-Street*.

I. CICERO's Cato Major: Or, his Treatiſe on old Age, tranſlated into *Engliſh*, with explanatory Notes. By WILLIAM MASSEY, Maſter of a Boarding-School at *Wandſworth*.

II. The Works of *Virgil*; containing a correct Edition of the Original, with the Order of Conſtruction, and on the oppoſite Page an elegant Tranſlation, with Notes of various Authors, both antient and modern.

III. The Works of *Horace*, *Ovid* and *Phædrus*, done in the ſame Manner.

IV. *Cicero*'s Select Orations, done in the like Manner, is in the Preſs, and will be publiſhed in a few Weeks, in one Volume Octavo.

V. The *French* Scholar's Guide: Or, an eaſy Help for tranſlating *French* into *Engliſh*. Containing

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2. Diverting Tales.
3. Witty Repartees.
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5. Moral Sentences.
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With an Index, in exact alphabetical Order, of all the Words contained in the Book; their proper Signification in *Engliſh*, and grammatical Derivation. Deſigned for the Uſe of Schools. By *Peter Hudſon*, Teacher of the *French* Tongue, and recommended by many eminent *French* Maſters.

N B. A new Edition (with the Addition of a Syntax, and other valuable Improvements) of Mr. *Hudſon*'s New *Engliſh* Introduction to the *Latin* Tongue, is in the Preſs, and will be publiſh'd ſpeedily.

VI. Dialogues, *French* and *Engliſh*, upon the moſt humorous, and entertaining Subjects, extracted from the Works of *Moliere*; containing the Idiom of the Converſation of Courtiers, Citizens, Merchants, Tradeſmen, and almoſt all Profeſſions of Life. By LEWIS CHAMBAUD.

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A.

ABBREVIO, This Verb is only us'd by Authors, who have writ ſince the Decline of the *Roman* Empire. *Flavius Vegetius*, who liv'd in the fourth Century, is, I believe, the earlieſt Author in which it is found. *Abbreviatura*, *Abbreviatio*, and *Abbreviatus*, have no better Original; they ought all therefore to be avoided by good *Latiniſts*. In the vulgate Tranſlation of the *Bible*, which is uſually aſcribed to St. *Jerom*, we find the following Expreſſions; *Septuaginta Hebdomades abbreviatae ſunt*, Dan. ix. 24. *Abbreviationem Dominus Deus Exercituum faciet*, Iſa. x. 23. A learned modern *Latin* Poet writes thus:

> *Dum tu Xiphiline, ſtuderes*
> *abbreviare.*
> *Nicols*, De Literis inventis, p. 156.

ABITURIO, This Verb is not claſſical. Modern Writers are to be blam'd for their indiſcreet Choice of ſuch Words.

Words. This I find in *Bates' Elenchus Motuum*, *&c.* pag. 250. *Ut igitur honeſta ſuppetat abituriendi Cauſa.*

Absque, The promiſcuous Uſe of *Abſque* for *Sine* is by no means warrantable. There are indeed a few Examples of that Uſage, in two or three of the Ancients, but in moſt of them there are none. In *Caeſar*'s Commentaries, for Example, *ſine* occurs a great many times, and *abſque* not once. The ſame may be ſaid, I think, of all *Ovid*'s Works. Which is a Proof to me, that it ought to be us'd in that Senſe, with great Caution, if at all; yet what is more common, in the beſt of our modern Writers in *Latin?* To ſtrengthen this Obſervation, let me recite what the judicious *Cellarius* ſays upon this Occaſion, in his *Curae Poſteriores*, pag. 173. *Contra Linguae* (Latinae) *Naturam eſt, quod multi hodie* το ſine *raro dicunt*; *omni Sermoni et Scripturae*, το abſque *inferciunt. Non hoc aurei eſt ſaeculi, neque argentei, ſed prorſus aenei aut deterioris.* Let me further remark, that *abſque* ſeems only to be us'd properly in ſuch Phraſes as theſe; *abſque te eſſet*, or *abſque foret te*, were it not for thee. *Abſque eo eſſet*, were it not for him. *Abſque una hac foret*, were it not for this one thing, *&c.* which Phraſes are peculiar to the comic Poets. *Abſque* is, indeed, in ſome later Writers put alſo for *praeter*, *except*, or *beſides*; as *abſque paucis, qui me ſecuti ſunt*, *Symmachus*, Lib. 2. Ep. 36. *Poſtera parte (Phoenix) purpureus abſque Cauda. Solinus*, Cap. 46. *Abſque iis, alia id genus quotidie Pietatis Opera ab eo fiebant. Polydor. Verg.* Hiſt. Angl. But this Phraſeology is by no means worthy of Imitation.

Acquiescentia, To take Words of this Sort for *Latin*, would be to diſguiſe that Language in ſuch a manner, that an old *Roman* would not know it. *Haec* αὐτάρκεια *eſt Animi complacentia et acquieſcentia, &c.* Officium Hominis, p. 115.

Acquisitio, *Voſſius* remarks, (in his Book, *De Vitiis Sermonis*, pag. 350.) upon this Noun, *An veteres dixerint, ambigo*; *ſanè pro eo* Comparatio *lego apud optimos Scriptores.* As it is therefore of ſuch doubtful Authority, it is the ſafeſt way to reject it; tho' the learned *Grotius*, and other Moderns, have frequently us'd it. *Originaria Acquiſitio. Grot.* de Jure Belli, *&c.* pag. 88.

Ac-

Acrophysium, I do not know that this Word was ever made uſe of by any claſſic Writer, as it is purely *Greek*; it ought therefore to be written in *Greek* Characters, to ſhew it to be ſuch; otherwiſe the two Languages would be ſoon confounded. See *Rohaulti Phyſica*, tranſlated into *Latin* by Dr. *Sam. Clarke. Certe per Acrophyſium ſatis facile*, &c. pag. 71. Ἀκροφύσιον ſignifies the Nozzle of a Pair of Bellows.

Actuosus, I cannot find the ſuperlative Degree of this Adjective in any of the Claſſics. There is *actuoſior* in *Seneca*. But Dr. *Mead*, in his *Monita Medica*, has *actuoſiſſimum Liquorem*, p. 197.

Adapto, This is not a claſſical Compound, and yet our learned and ingenious *Cowley* makes uſe of it, (probably) for the Sake of his Verſe;

Ipſa tibi molles manicas digitalis adaptat.

Lib. Plant. p. 167.

But Dr. *King* could not plead that *Licentia Poetica*, in this Sentence; *Animalia cuilibet Membro adaptavit. De Origine Mali*, pag. 57. However it is to be obſerved, that tho' this Verb either active, or paſſive, cannot be found in any of the ancient *Roman* Writers, yet the Participle *adaptatus* may, tho' it occurs but ſeldom. Such is the State of a dead Language. See *Suetonius*, pag. 393, and 487. *ad Uſum Delp.*

Adblandior, This compound Verb is in ſeveral of our Dictionaries, where they quote *Horace* for it; but I believe that is a Miſtake. *Buchanan*, in his elegant Verſion of the *Pſalms*, miſled, I ſuppoſe, by ſome ſuch Authorities, writes thus; *Adblandiuntur Nequitiae ſuae*, Pſalm 73. *Faber*, in his *Theſaurus Eruditionis Scholaſticae*, obſerves juſtly, *Vulgus hoc Compoſito ſaepe utitur abſque autoritate.*

Adulabilis, I cannot find this Adjective in any of the *Claſſics*. If it be in any Fragment of *Ennius*'s, I ſuppoſe it became obſolete after his Time. Yet *A. Gellius* in the 4th Chap. of the 14th Book of his *Noctes Atticae*, has *inadulabilis*; but I have met with it no where elſe. In *R. Textor*'s 23d Epiſtle, there is *Adulabilis eorum Sermo*. Such ſuſpicious Words are not proper for a *School-Book.*

Adustivus, This Adjective has no claſſic Authority, but belongs to the Jar-

 gon

gon of the old School-Philoſophy. *Ab ejus aduſtiva Virtute. J. Gerhard*'s *Meditat. Sacrae*, pag. 251.

Aequivoco, and *aequivocus*, and *aequivocatio*, are Words of too modern an Extraction to be adopted by good *Latiniſts*. *Dic mihi, quid aequivocare ſit? Nicols*, Περι 'Αρχῶν, pag. 138.

Aera, This Word, in the feminine Gender, is us'd by many Writers, ſince the Decline of the *Roman* Empire, to denote ſome *Epocha*, or certain Beginning in the Computation of Time; but it is not a claſſical Term. *Hoffman*, in his *Lexicon Univerſale*, ſays, *Aera, item Hera, Scriptoribus mediae aetatis ſupputatio eſt, Numerus, computus*. It is generally thought, it was us'd firſt in this Senſe by the Inhabitants of *Spain*. *Circa Annum aerae Chriſtianae nongenteſimum*. Dr. Mead, *de Variolis*, &c. p. 2.

Aestuariolum, This Noun is form'd according to Analogy, but never us'd, that I can find, by any claſſic Writer. There is no occaſion to form ſuch a Word. 'Tis the Offspring of a luxuriant Fancy. *Propter Littus Aeſtuarioli*. *Leland*, De Scrip. Britan. Vol. I. p. 80.

Affectatiuncula, This ſeems to be a Diminutive of *Eraſmus*'s making; for I have met with it no where but in his *Colloquies*, p. 52. *Habes affectatiunculae meae Praemium*. The Credit that *Eraſmus* has for writing good *Latin* may eaſily miſlead others.

Agnaticus, I wonder ſo learned a Man as *Grotius* was, ſhould make uſe of this new-made Word. He might have expreſſed himſelf very intelligibly without it. It is an intolerable Liberty to coin *Latin* Words *ad libitum*, when the Subject, that Men write upon, does not require it. *Linealis ſucceſſio agnatica*. De Jure Belli, &c. p. 128.

Agonizo, From the *Greek* Verb ἀγωνίζομαι (i.e.) *I ſtrive for the Maſtery*, has been uſed by ſome ancient Chriſtian Writers in that Senſe. But *Bates*, in his *Elenchus*, makes it to ſignify what we mean in *Engliſh*, by one in an Agony, or ſuffering dying Pains. *Agonizante Regia Cauſâ*, p. 37. The Word, in ſhort, is not claſſical.

Alienabilis, I know not what Neceſſity *Lawyers* may be under to patronize this Adjective; but I am ſatisfy'd

tiſfy'd it is not claſſical, tho' made uſe of by *Grotius*, in his Book, *De Jure Belli*, &c. p. 129. *Diſtinguenda ſunt regna alienabilia.*

Aliqualis, Several Moderns make uſe of this Adjective, but the Ancients were entire Strangers to it. *Exercitum aliqualem contraxit. Bates' Elenchus*, p. 39. *Ibi Vitam aliqualem conjicio.* Dr. King, *De Orig. Mali*, p. 59.

Aliquantulus, I cannot find that this Word is uſed *adjectively* in the Claſſics. It is ſometimes put in the Neuter Gender for a Subſtantive, as *Aeris alieni aliquantulum*, Cic. pro P. Quint. Cap. 4. It is the beſt way for modern *Latiniſts* to follow good Authorities. I find it put adjectively in a *Latin* School-Book, *viz. Textor*'s Epiſtles. *Aliquantulis vitiorum Tenebris.* Epiſtle 42.

Ambulo, *Ambulare in Praeceptis Dei*; *in peccatis*, *&c.* is a metaphorical *Hebraiſm*. I have not obſerved any ſuch Phraſe in the Claſſic Writers. It may be very emphatic in the Original; but when we write in *Latin*, or any other Language, we ought, in general, to keep cloſe to the peculiar Idiom of that Language. *In iis* (praeceptis Dei) *per totius Vitae ſpatium ambulaturos.* Officium Hominis, p. 46. *Ut ambulemus in Decretis ejus*, 1 Kings viii. 61. *Ut ambularet in Peccatis*, 1 Kings xvi. 31. in the vulgate Verſion.

Amissibiliter, This Adverb is far from being claſſical, yet I meet with it in *Grotius*. *Eſt quidem Fundus, ſed habetur amiſſibiliter. De Jure Belli*, p. 47.

Animalculum, This Word is deſtitute of any claſſical Authority, tho' adopted by many learned modern Writers in *Latin*. The Ancients uſed *Beſtiola*, for the ſame purpoſe, that ſome now uſe *Animalculum*; why therefore ought not this to be rejected? *Miſeri Animalculi caede.* More's *Utopia*, p. 176.

Annihilo, The Verb, and *annihilatus*, and *annihilatio*, are all rejected as barbarous, and unneceſſary Words, by the beſt Critics. *Cum annihilare aliquid mente volumus.* Dr. King, *De Orig. Mali*, p. 24.

Antecedenter, I believe this Adverb cannot be found in any ancient *Roman* Writer,

Writer; and as I have no higher Authority than *Grotius* to refer it to, it muſt reſt there. *Juramentum autem Rex irritum reddere antecedenter poteſt.* De Jure Belli ac Pacis, p. 177.

Apostaticus, This Adjective belongs to the Claſs of Words that have been introduced into the *Latin* Tongue ſince its general Corruption. *Sunt et Apoſtaticae (Eccleſiae) his ſignis contraria ſigna.* Nicols, Περὶ Ἀρχῶν, p. 100.

Appetitus, Is us'd by ſome modern Writers, eſpecially Phyſicians, to ſignify *Hunger*, or *a Deſire after Food.* But I cannot find that it has that Signification in any one of the Claſſics. We have no Occaſion at all to adopt this Word in that Senſe. There are ſeveral, that are very apt and ſignificant for that Purpoſe, which the ancient *Romans* made uſe of. Our celebrated and truly learned Dr. *Mead* was doubtleſs miſled, by ſome of his Predeceſſors in the Faculty, without conſidering critically the real Meaning of the Word; or elſe I dare ſay we ſhould not have ſeen it in his Works. See his *Monita Medica*, p. 63. where he has, *Appetitum ad Cibos.*

Approbatorius, This Adjective appears no where, that I know of, in the Claſſics; let it not therefore have any Approbation. *Cum Petitionibus approbatoriis.* Bates' *Elenchus*, p. 334.

Aptitudo, *Voſſius* ſpeaking of this Word (De Vitiis Sermonis, pag. 356.) ſays, *Non arbitror apud idoneos Scriptores reperiri*; it ſeems to have been abſolutely unknown to the Ancients. It occurs more than once in *Grotius*, De Jure Belli, &c. *Aptitudinem reſpicit attributrix*, p. 3.

Architectrix, Where ſhall we meet with this Noun in any of the Claſſics? *Eraſmus* uſes it. *Iſtiuſmodi Tragematum ego ſum Architectrix unica.* Moriae Encom. p. 45.

Arteriola, This Diminutive has no claſſical Authority, that I know of, to ſupport it. Coining of *Latin* Words, without an urgent Neceſſity, is an indefenſible Practice. What common Reader would ſcruple to uſe a Word, that Dr. *Mead* has uſed? *à minimarum Arteriolarum Plenitudine.* De Imperio Solis et Lunae, p. 92.

Ar-

Articulus, 'Tis contrary to the Genius of the *Latin* Tongue to ſay *Articuli Fidei*, for *Capita Fidei*; he who ſpeaks in that manner, ſays *Voſſius* (in his Book *De Vitiis Sermonis*, p. 139.) *Valdè eum videri Latinitatis incurioſum*; yet what is more common amongſt Theological Writers? See the following Example. *Nos Articulos Fidei amplexuros*. Officium Hominis, p. 45.

Assarius, *Sebaſt. Caſtell.* uſes this obſolete Word, in his Verſion of the New Teſtament; but I do not find that it was current among the *Romans*. It ſeems to be a barbarous *Greek* Name, but of *Latin* Original. *Quum vaeneant quinque Paſſerculi duobus Aſſariis*. Luke xii. 6. In another Place he tranſlates the ſame Word by *aſſe*, which is claſſical.

Assertrix, This Word ſeems to be a Stranger to the claſſic Writers, and therefore unworthy to be taken into our Dictionaries. *In Factionem voluptatis aſſertricem*. More's *Utopia*, p. 165.

Assignatrix, Tho' this Word be adopted by *Grotius*, I am of Opinion, it never paſſed current among the *Romans*. To make Words, of which we have no juſt Idea, will rather perplex a Subject, than make it clear to us. *Ab aſſignatrice juſtitia ſpectatur*. De Jure Belli, &c. p. 202.

Associatio, This Subſtantive is not genuine *Latin*; we find it in *J. Gerhard's* *Meditationes Sacrae*, p. 266. *Angelorum poteris gaudere Aſſociatione*. Why did not this Author write *Conſociatione?* To write pure *Latin* requires not a little Attention.

Attributrix, I think, when a modern Writer in *Latin* makes uſe of a Word, that was unknown to the Ancients, he ſhould give his Reader ſome Reaſon, why he thinks himſelf obliged to uſe ſuch a Word. *Grotius* was a Man of great Ability, both in *Greek* and *Latin*; yet I cannot help thinking he takes an undue Liberty ſometimes, in coining Words without any abſolute Neceſſity. *Juſtitia expletrix ab attributrice differt*. De Jure Belli, &c. p. 3.

Avolvo, I have Reaſon to believe, that this compound Verb cannot be found in any of the Claſſics, but yet it is in a common School-Book, written by a learned Man.

Man. *Caſtellio*'s Dialog. Sacr. p. 15. *Quid ceſſo avolvere Saxum?* He alſo uſes *avolutum*, in his Verſion of the New Teſtament. See *Luke*, Chap. xxiv. v. 2.

Auxiliatrix, I am pretty ſure this Word has no place in the Claſſics. But there is *auxiliaris*, which will anſwer the Purpoſe full as well, without being obliged to make uſe of it. *Contra Hoſtem auxiliatrices.* Dr. *Mead, De Variolis*, &c. p. 92.

B.

Balbus, I believe no *Roman* ever compared this Adjective, tho' *Eraſmus* has ventur'd to uſe it in the comparative Degree. In this he ought not to be imitated. *Balbutiem ſuam reddunt balbiorem. Colloquia*, p. 72.

Balbuties, They that uſe this Word have no good Authority for it, that I know of. See the foregoing Example in *Eraſmus*. Let not celebrated Names miſlead us.

Breviusculus, I cannot find that the *Romans* ever writ *breviuſculus*; then why ſhould we? This coining of new Words, without any real Occaſion, does but debaſe, inſtead of enriching, a dead Language. *Prandia breviuſcula. More*'s *Utopia*, p. 146.

C.

Caduce, *Caſtellio* uſes this Adverb, in his Verſion of *Thomas à Kempis*; but I have not met with it any where elſe. *Caducè ſanè ſtat*, p. 124.

Caeremoniola, This is a fanciful Diminutive, and only ſerves to augment the Number of Barbariſms. See *Eraſmus*'s *Moriae Encomium*, p. 185. *Cum Caeremoniolis et Nugis deridiculis.*

Captivo, This Verb is in ſeveral of our Dictionaries, where *Apuleius*'s Authority is cited for it; but as there is a various Reading in different Editions of that Author, in that Place; and the Word not to be found in any other *ancient Roman*, that I know of, it is the ſafeſt Way to forbear the Uſe of it. *Voluptates captivant Cor noſtrum.* J. Gerhard's *Meditat. Sacrae*, p. 205.

Cannibalis, Our celebrated Poet, *A. Cowley*, has taken the Liberty to make this *Latin* Word, but it is

by

by no means to be imitated.

Cannibales toto pello de Corpore Vermes.
Lib. Plant. p. 22.

Carentia, This Subſtantive is of a late and barbarous Formation. I find, in *J. Gerhard*'s *Meditat: Sacrae*, this Expreſſion. *Ad omnis Gaudii Carentiam*, p. 127.

Catharmata, This Word was never made a Denizen of *Rome*, by proper Authority. The Apoſtle *Paul* uſes it, in the Language he wrote in, 1 *Cor.* iv. 13. Καθάρματα τȣ̃ κόσμȣ, which *Caſtellio* renders by *Mundi Recrementa.* See Biſhop *Jewel*'s *Apologia*, pag. 6. *Catharmata ac Ludibria totius Mundi.*

Cavernositas, This ſeems to me to be a meer made Word, to ſerve the Writer's Purpoſe, inſtead of looking out for one that is good *Latin.* *R. Johnſon*, the Grammarian, in his *Ariſtarchus*, (*Pars Secunda*, pag. 71.) correcting ſuch a Liberty taken by Dr. *Bentley*, ſays, *Si quaecumque libent, pro Arbitrio fingere licebit, Latinè ſcribere ludus erit.* I find this Word in Dr. *Burnet*'s *Archaeol.Philoſoph.*pag. 242. *Hanc etiam Cavernoſitatem notavit.*

Celebro, I obſerve that ſome modern Writers uſe the Prepoſition *à* and *ab* after the Verb *celebro*, inſtead of *propter*, which I preſume is contrary to the Uſage of the *Roman* Language in it's Purity. Thus *Voſſius* writes, *Eum à Cura una cum Melanthio celebrat Fabius.* De quatuor Artibus Popularibus, p. 82.

And again, in the ſame Book, pag. 88. he writes, *Cur non celebrati ſint Romani ab Arte pingendi.* Others commit the ſame Fault in the Verbs *Commendo*, and *Laudo*; which ſee under their reſpective Articles.

Centuplus, This Adjective has got a Place in many of our Dictionaries, and yet I find it not in any of the Claſſics. The learned *Caſtellio* uſes it in his Verſion of the *New Teſtament*, *Matth.* Ch. xiii. ver. 23. in which Verſe he has likewiſe *Sexagecuplum* and *Trigecuplum* ; Words of as little, or leſs Authority, as the former.

Certitudo, *Vox vulgò recepta, ſed Latinis Auribus incognita*, ſays *Faber* in his *Theſaurus.* It has got a

C Place

Place, which it ought not to have, in many of our Dictionaries; and is patronized by the Uſe of ſome celebrated modern *Latin* Writers. *Vel ob Cognitionis Certitudinem.* Buchan. *Rerum Scot. Hiſt.* p. 82. *Rerum Certitudinem Loci et Temporis longinquitas abolevit.* Dr. Burnet's *Archaeol. Philoſoph.* p. 24.

Cespito, This is far from being a claſſical Verb, tho' uſed by many learned Moderns, amongſt which is *Le Clerc*, in his *Ars Critica*, Vol. I. pag. 278. *Qui in hac Phraſi convertenda ceſpitârunt.*

Circulariter, This Adverb is not a claſſical Word; neither were the *Latin* Writers, in whom it is found, under any Neceſſity to coin ſuch a Word. *In directum aut circularitèr moveri.* Dr. King, *De Origine Mali*, p. 51.

Clarificatus, This Word may be found in ſome eccleſiaſtical Writers, but not in the ancient *Romans*. *Oculis intuebimur clarificatis*, J. Gerhard's *Meditat. Sacrae*, p. 250.

Coaetaneus, This Word is only found in ſuch Authors as writ when the *Latin* Tongue was much debaſed, and therefore not to be us'd by pure *Latiniſts*; *Joſephi Coaetaneus.* Milton's *Defenſ. pro Pop. Angl.* p. 41.

Coaevus, Is not a Word of claſſical Authority, tho' it be us'd by *Prudentius* and St. *Jerom*, when the Purity of the *Latin* Idiom was very much debaſed. *Aequalis* is uſed by the beſt Writers inſtead of *Coaetaneus*, and *Coaevus*. *Mundo ipſi coaeva ſit Poeſis.* Trapp's *Praelect. Poet.* Vol. I. p. 7.

Coalescentia, I think this Word can only be met with in modern *Latiniſts* of an inferior Claſs, which is Reaſon enough for the diſcarding of it. *Ad Coaleſcentiam adducti Belgae*, Bates' *Elenchus*, p. 278.

Coelitus, Tho' this Adverb be often uſed by late *Latin* Writers, (nay it may be found in *Lactantius* and *Prudentius*) yet it is not pure *Roman*. *Voſſius*, ſpeaking of this Word, ſays, *Veteres ignorâſſe videntur.* In Dr. Burnet's *Archaeol. Philoſoph.* we read, *Auxilium Coelitùs afferre.* And in Trapp's *Praelect. Poet.* Vol. II. p. 38. *Miſſum coelitùs Magiſtrum.* See alſo *Buchanan*'s Pſal. 41. & 122.

Coenobiolum, To make Di-

Diminutives at Pleaſure is an undue Liberty, that is taken by many modern *Latiniſts.* This is uſed by *J. Leland*, Vol. I. p. 39. *De Script. Britann. Coenobiolum Nomine Bekery.*

Cogitatiuncula, This Diminutive is of too modern a Stamp to paſs current, tho' it has come thro' *Eraſmus*'s Hands. *Praeteriens Templum Cogitatiunculâ ſaluto. Colloquia*, p. 36.

Cognaticus, This Word ſeems to be one of *Grotius*'s making, for I can find it in no other Author; I am alſo at a Loſs to know what Idea he would convey by it, that could not be done by Terms of genuine *Latin. Haec quatenùs à Cognatica (ſucceſſione) differt. De Jure Belli*, pag. 128.

Cohabito, I cannot tell what Neceſſity *the Lawyers* may have for this barbarous Compound; but they that would write *Latin* purely ought to avoid the Uſe thereof, *Uxores duxerunt, eiſque cohabitavêre. Textor*'s Epiſt. 48.

Cohaesio, This is a barbarous Word; yet the learned *Grotius* has given it a Place in his Book, *De Veritat. Relig. Chriſt.* p. 11. *Continuâ partium Cohaeſione.*

Coincido, This is a barbarous Compound; yet Dr. *Trapp* makes uſe of it in his *Praelect. Poet.* Vol. I. pag. 186. *Species, quae cum priori quidem non coincidit.*

Collateralis, This is a barbarous Word unknown to the *Romans.* Dr. *Trapp* uſes it with an, *Ut vulgari Locutione utamur*, in his *Praelect. Poet.* Vol. II. pag. 286. *Non ſunt Partes illius collaterales, ſed directae.*

Collegianus, We can expreſs ourſelves very intelligibly in *Latin*, without this new-coin'd Word. *Collegianis ſuis ter charus erat.* J. Leland, *De Script. Britann.* Vol. I. pag. 165.

Collimo, This is reckoned a Corruption of *Collineo*, by thoſe great Critics, *Voſſius*, *Cellarius*, and *Vorſtius. Cellarius* ſpeaks poſitively in his *Antibarbarus*, pag. 18. thus, *Collimare in frequenti uſu eſt*; *Veteres omnes Collineare.* It is certainly the ſafeſt way to avoid the Uſe of it. See Dr. *Trapp*'s *Praelect. Poet.* Vol. II. p. 190. *Ad moralem aliquem Scopum collimet.*

Collocutor, This is no claſ-

claſſical Word, and yet I find it in Dr. *Mead*'s *Medica Sacra*, p. 4. *Collocutorum uno.*

Columnarius, I believe that this Adjective is not to be found in any ancient *Roman* Author. *J. Meurſius* makes Uſe of it in his *Athenae Batavae*, p. 12. *Opere utrinque Columnario.*

Commendabilis, I cannot find that this Adjective is compar'd in any ancient *Roman* Writer. *Grotius* has the Comparative in his Book *De Jure Belli*, p. 29. *Quo auguſtiore Nomine commendabiliores eſſent.* But in this I think he ought not to be followed.

Commentator, This is a Word that is very common in *Engliſh*, but has no claſſical Authority to be uſed, in that Senſe, in *Latin*: Beſides, there is no Neceſſity at all to uſe it, for there is a Choice of Words to be taken on this Occaſion, *viz. Interpres*; *Auctoris Explanator*; *Rerum Explicator*, *&c.* which Words are uſed by *Tully* himſelf; yet I find it in the celebrated Grammarian, *R. Johnſon*'s *Ariſtarchus Anti-Bentleianus. Editorum et Commentatorum Rivulos conſectari*, p. 15. And alſo in that great *Latiniſt*, *T. Burnet*'s *Archaeol. Philoſoph.* p. 148. *Ab Hiſtorico, vel Commentatore, genitum.*

Commentariographus, This mongrel Word may be ſeen in *Leland*'s Book, *De Script. Britann.* but it is far from being claſſical. The Writer might have made uſe of one wholly *Greek*, *viz.* Ὑπομνηματογράφος, which would as fully have expreſſed his Meaning, as this unnatural Mixture of *Greek* and *Latin.*

Communicativus, This Word is no Denizen of ancient *Rome*, tho' incorporated into the *Roman* Language by ſome learned Moderns. *Summè communicativus.* Grotius, *De Verit. Relig. Chriſt.* p. 264.

Communico, This Verb, it is obſerved, never governs a Dative Caſe, in the claſſic Writers. Some Eccleſiaſtical Authors, ſince the Corruption of the *Roman* Tongue, have taken that Liberty. *Scaliger* likewiſe is blam'd by *Vorſtius* for writing, *Meruit haec materia honeſtis viris communicari.* But Error, is Error, tho' countenanced by great Names. I read in *Grotius*, *Deo nulla Natura quicquam ſui communicat. De Verit. Relig. Chriſt.*

P.

p. 9. *Communico* uſually takes the Prepoſition *cum* or *inter*, after it.

Communis, We have *communis*, and *communior* (tho' this latter very ſeldom) in the Claſſics; yet I am of Opinion, that the ſuperlative, *communiſſimus*, has no Place among them. Dr. *Mead* writes, *Quarum communiſſima*, in his *Monita Medica*, p. 182.

Compassio, This Word may be found in ſome Eccleſiaſtic *Latin* Writers, ſuch as *Tertullian* and *Jerom*, but they are not herein to be imitated, becauſe it is not claſſical. *Non ſufficit Compaſſio.* J. Gerhard's *Meditat. Sacrae*, p. 183.

Compertus, I never could find *compertiſſimus*, the ſuperlative Degree of this Word, in any of the Claſſics. *Grotius* has in his Book, *De Verit. Relig. Chriſt.* this Expreſſion, *Id habuiſſe compertiſſimum*, p. 38.

Complacentia, Some Moderns make uſe of this as a *Latin* Word, but it is far from being claſſical. *Per Derelictorum Complacentiam.* J. Gerhard's *Meditat. Sacrae*, p. 13.

Completio, This Word has no claſſical Authority; *Nicols*, in his Περί 'Αρχῶν, uſes it. *Totius Legis completio*, p. 91. It is found alſo in ſome of the Writings of the Church Fathers. *Beza* likewiſe in *Rom.* Ch. xiii. ver. 10. tranſlates the *Greek* Word πλήρωμα by *completio*.

Compotatiuncula, I believe this is a Diminutive Noun of *Eraſmus*'s coining, but it may not paſs current for all that. It is no wonder, if when young Scholars learn ſuch Words, from reputed pure *Latiniſts*, that they ſhould uſe them afterwards, without any Doubt, or Scruple. See his *Colloquia*, p. 19. *Adornabimus compotatiunculam aliquam.*

Comptura, *Comptus* is a good Word for the adorning of the Head, but as for *Comptura*, I have found it no where, but in *Eraſmus*'s *Moriae Encomium*, pag. 44. *Tot Unguenta, Tot Compturae.*

Confabulo, Tho' *Eraſmus* in his *Colloquies*, has taken the Liberty to make Uſe of this Word, as a Noun Subſtantive, yet it has the Stamp of Barbariſm upon it. It ought not to be given to young Scholars. *Placent Con-*

Confabulones, ſupereſt ut locum diſpicias amoenum, p. 11.

Confirmatus, The Comparative of this Noun, *(i. e.) confirmatior*, is found in *Caeſar*'s Commentaries, but I believe the Superlative, *confirmatiſſimus*, is in no claſſic Author. *Leland* makes uſe of it in his *Script. Britan.* Vol. II. p. 416.

Conformis, and Conformiter; To find ſuch Words as theſe in celebrated *Latin* Writers, is apt to miſlead unwary Readers; and vitiate the Stile of thoſe, who are accuſtom'd to write in *Latin*, unleſs they be very cautious. I am ſure I have been deceived, before I ſuſpected ſuch Authorities. *Ii conformes ſe reddant ejus Populi Inſtitutis.* Grotius, *De Jure Belli*, p. 81. *Dum conformis fio Morti ejus*, Philip. Ch. iii. ver. 10. in *Beza*'s Verſion. *Conformitèr ad Literam, et Hiſtoriam*, Dr. *Burnet*, *De Statu Mortuorum*, p. 148.

Confoederatus, This is a barbarous Word, and ought to be avoided by good *Latiniſts*. *Foederatus* is claſſical; why then ſhould any uſe *Confoederatus?* *Voſſius*, (in his Book, *De Vitiis Sermonis*, p. 79.) ſpeaking of the Means, whereby the Purity of the *Latin* Tongue is corrupted, ſays, *Nuſpiam aequè peccatum, quàm in Nominibus compoſitis cum Praepoſitione*; and, in particular, inſtances, *Conſodalis*, *Coaequalis*, *Contribulis*, *Concivis*, &c. *Regi Juveni*, *fratri et Confoederato*. Cambden'*s Annal. Rer. Angl.* Pars I. pag. 77.

Conforto, and Confortatio, are unworthy of the Place, which they have gotten in ſome of our Dictionaries; they are not claſſical, however patronized by the Uſe of ſome ancient Eccleſiaſtical Writers. I find them both together, in *J. Gerhard*'s *Meditat. Sacrae*, p. 17. *Confortatione indigeat*, *qui Angelos omnes confortat*.

Congenulo, I wonder *Caſtellio* ſhould debaſe his Style with ſuch a ſemi-barbarous Word as this. *Matth.* Ch. 27. ver. 29. *Ante eum congenulantes*.

Congregator, I have not obſerved, that this Subſtantive is uſed by any ancient *Roman*. *Arnobius* indeed, who lived in the 3d Century, has given it a Place in his Writings, from whom, it is probable, later Writers copied

copied it. *Perit Congregator eorum.* *J. Gerhard*'s *Meditat. Sacrae*, p. 202.

Connoto, This is no *Latin* Word, yet it is introduced into that Language by the learned Dr. *Burnet*, without any Neceſſity. *Divinam Excellentiam connotant. Archaeol. Philoſoph.* p. 47.

Consarcinator, This is a patch'd-up Word. *Ammianus Marcellinus* is quoted for it; however, it is not claſſical. *Nullius ferè Judicii Conſarcinator. Le Clerc*'s *Ars Critic.* Vol. I. p. 53.

Consequens, I think this Adjective is never compared in any ancient *Roman* Author; yet I find *Conſequentiſſimum eſt* in Dr. *Burnet*, *De Statu Mortuorum*, p. 10.

Constructor, This Word is only to be found among the Writers of corrupt *Latinity*, and therefore to be rejected. *Monaſteriorum Conſtructores. Leland*, *De Script. Britann.* Vol. I. p. 115.

Contemporaneus, I am in doubt about the Authority of this Word. It is in one Place in *A. Gellius*; but I do not know that it can be found in any other ancient *Roman*. If we can expreſs ourſelves ſignificantly without it, why may it not be laid aſide? *Quibus contemporaneus fuit ille Poeta. Trapp*'s *Praelect. Poet.* Vol. II. p. 36.

Conthoralis, It is a Pity ſuch a barbarous Word, as this is, ſhould be ſuffered to ſtand in a *School-Book*, not having the leaſt Countenance, that I know of, in any ancient *Roman* Writer. *Mutemus Conthorales Noſtros. Famil. Colloquendi Formulae*, p. 95.

Contingenter, I cannot find this Adverb in any claſſic Writer, nor indeed in any near their Time. *Grotius* makes uſe of it. *Non contingentèr, nec neceſſariò. De Verit. Chriſt. Relig.* p. 4.

Contra, The beſt *Latiniſts* write *è contrario*; or only *contra*, for, *on the contrary*, &c. for *è contra* is a Barbariſm; yet many learned Writers have unwarily made uſe of it. For modern Examples, ſee *Burnet*'s *Archaeol. Philoſoph.* p. 107. Battely's *Antiquitates Rutupinae*, p. 16. Trapp's *Praelect. Poet.* Vol. I. p. 37. Nicols *de Literis Inventis*, p. 17.

Con-

Conviviolum, It is the beſt Way to reject Words of a modern Coinage; of which this is one, tho' it has paſs'd thro' *Eraſmus*'s Hands. *Qui ad hoc Conviviolum venire dignati ſitis. Colloquia*, p. 71.

Cordicitus, This Adverb has no Right to ſtand in our Dictionaries, or School-Books, for *ex Animo*, or *Medullitùs*. Let it therefore be baniſh'd from thence. *Te cordicitùs non ſolùm non pupugêre. Textor*'s *Epiſt*. 49.

Correctura, This is properly no *Latin* Word, tho' made uſe of by *J. Meurſius* in his *Athenae Batavae*; *Correcturâ Typographicâ ipſi arridente*, p. 140.

Creatura, This is no claſſic Word, but very common in moſt of our eccleſiaſtical Writers. As the *Romans* could expreſs themſelves very fully without it, I think we may do ſo likewiſe. *Creaturae Bonitas imperfecta eſt. Officium Hominis*, p. 10.

Crassiusculus, I have met with this barbarous Diminutive no where but in Dr. *Mead*'s *Monita Medica*, p. 128. *Craſſiuſculi et viſcidi Humoris.*

Credulus, I have not found the Prepoſition *ad* join'd to *credulus*, in any approved *Roman* Author; and I am ſurprized to find it ſo in *Grotius*. *Homini ad talia minime credulo. De Veritat. Relig. Chriſt.* p. 5.

Crumenula, This ſeems to be a late-invented Diminutive. *Milton*, without any real Neceſſity, makes uſe of it. *Crumenulam vitreis globulis vermiculatam. Defenſ. pro Pop. Angl.* 235.

Crumenipeta, This barbarous Compound I find in *Milton*'s *Defenſ. pro Pop. Angl.* p. 263. *Crumenipeta Gallus.*

Cunctatrix, Tho' *Cunctator* be a good Word, *Cunctatrix* is no where to be found in the Claſſics. *Cowley* uſes it more than once in his *Lib. Plant. Cunctatriceſque ſecundas*, p. 97. *Quartanas cunctatrices*, p. 123.

Cursatio, This Word has no good Authority to warrant it, tho' it has got a Place in ſome of our Dictionaries. *In Templis Curſationem.* Grotius, *De Verit. Relig. Chriſt.* p. 263.

D.

Damnabilis, This Adjective is not claſſical, but introduced by ſome Chriſtian Writers into the *Latin* Tongue, after it became greatly corrupted. *Nicols*, in his Περὶ Ἀρχῶν, has, *In quibus inferni rueret damnabile regnum*, p. 16.

Decipula, I find *Decipulum* in *Apuleius*, (who, by the way, was a Writer in what is called the *Brazen Age* of *Latinity)* but as for *Decipula*, I believe it is deſtitute of all claſſic Authority. *Sit eis ipſorum Menſa Laqueus et Decipula*, Rom. xi. 9. *Caſtellio*'s Verſion.

Decorus, This Adjective is uſed with the Prepoſition *à* after it, by ſome Writers that lived in the Time that the *Latin Tongue* was become greatly corrupted; in which they are copied by ſome Moderns, for want of due Attention to the *Idiom* of that Language. *Adoleſcentem à Natura decorum, et comem eſſe. G. Muſgrave, De Geta Britannico*, p. 12. In which Place *naturâ decorum*, without the Prepoſition *à*, is more proper. Thus we have in *Horace, Fulgente decorus Arcu.* And in *Ovid, Deam formâque, Armiſque decoram.*

Defloro, This Verb, from a corrupt, or at leaſt conteſted Reading, in *A. Gellius*, has got a Place in ſeveral of our Dictionaries. As therefore it appears to be of doubtful Authority, it is the ſafeſt way to forbear uſing it. *Beneficentiam defloret. Grotius De Veritat. Relig. Chriſt.* p. 175.

Degeneratio, This is no claſſical Word. I find it in Dr. *Burnet*'s *Archaeol. Philoſoph.* p. 283. *Humani generis Novitatem et Degenerationem.* But we are referred to St. *Auguſtine* for the firſt Uſe of it.

Deglutio, *Glutio* is claſſical; *Juvenal* ſays, *Quales tunc Epulas ipſum glutiſſe putemus Induperatorem?* But *deglutio* is barbarous; *Qui Culicem percolatis, et Camelum deglutitis*, Matt. xxiii. 24. *Caſtellio*'s Verſion. Alſo in *Familiares colloquendi formulae*, I find *Ne deglutias Globulos*, p. 71.

Degustatiuncula, I take this to be an upſtart Diminutive; even *deguſtatio* ſprung up in the Decline of the *Roman* Empire and Language; and therefore they both ought to be avoided by good *Latiniſts. Tenuis quaedam Deguſtatiun-*

 cula.

cula. Eraſmus's *Moriae Encomium*, p. 236.

Deitas, This Word has been us'd by Chriſtian Writers ever ſince *Jerom*'s Time at leaſt; but I ſee no abſolute Neceſſity for it. Perhaps too nice Diſtinctions might be the firſt Occaſion of it's Uſe. *Auguſtine* introduces it in his Writings with this cautionary Clauſe, *viz. Hanc Divinitatem, vel, ut ſic dixerim, Deitatem.* In modern Writers, ſee the following Examples. *Principiumque Pater Deitatis dicitur. Nicols* Περί Ἀρχῶν, p. 29. *Deitati tres perſonas ineſſe. Officium Hom.* p. 5.

Deliberate, This Adverb is not claſſical; we have no need to make ſuch a Word, *Cum deliberatè peccamus. Officium Hominis*, p. 51.

Delicior, I cannot find that this Verb has any Right to the *Civitas Romana*, tho' adopted by *Eraſmus*. I have met with it no where elſe. *Si quid Divites deliciabuntur hac occaſione. Colloquia*, p. 63.

Densitudo, I was ſurpriz'd to find this barbarous Word in Dr. *J. Freind*'s Writings, eſpecially in a Place, where there was no Neceſſity to uſe one. *In plumbi Liquatione Fumos eâ Denſitudine aſſurgere videmus. Praelect. Chym.* II.

Depauperatus, This ſeems to me to be a barbarous Word, for which no claſſical Authority can be produced. *Caſtellio* uſes it in his Tranſlation of *Thomas à Kempis. Depreſſi ac depauperati*, Page 105.

Dependenter, This is ſuch a bald *Latin* Word, that it is really unworthy of the learned Writer, that uſes it. *Dependentèr quidem à Deo. Burnet, De Statu Mortuorum*, p. 124.

Depictio, This Word is not claſſical. I find it in Dr. *Trapp*'s *Praelect. Poet. Qui hujuſmodi Depictionibus utuntur*, Vol. I. p. 89.

Depletio, I wonder Dr. *Mead*, who writ *Latin* ſo well, ſhould without any apparent Neceſſity, make choice of this Word, which is not in the Claſſics, nor in any ancient Writer amongſt the Ἰατρῶν παῖδες, that I know of. *Vaſorum Depletionem moliri, De Imperio Solis, &c.* p. 92. And alſo in his *Monita Medica*, p. 96.

Depopulatrix, I cannot meet with this Word in any

any claſſic Author, and therefore reject it as unneceſſary, tho' received by our celebrated Antiquary, *J. Leland. Cum Peſte depopulatrice. De Script. Britann.* Vol. I. p. 51.

DEPURO, This Verb is far from being claſſical; the Moderns were under no Neceſſity to form ſuch a Word; but when once made, it is ſoon copied by others; this has frequently been the Caſe, in Examples of this Kind. The Buſineſs of a Critic is to mark ſuch Words with an *Obelus*, in order to put a Stop to the Currency of them. *Spatium quo depuratur à fermento.* Mead, *De Imperio Solis, &c.* p. 70.

DERUDO, What Occaſion have we to multiply compound Verbs? The ancient *Romans* had no *derudo*, why then ſhould ſuch a Word be made now? A dead Language depends upon Authorities, *Aſſininis Vocibus in Templis derudunt. Eraſmus*'s *Moriae Encomium*, p. 168.

DESERTRIX, Tho' this Word may ſeem regularly formed by Analogy from *Deſertor*, yet it is not claſſical. It is as old however as *Tertullian*'s Time, which cannot be ſaid of many other Intruders. *Non ullius deſertrix copia Menſis.* Cowley's *Lib. Plant.* p. 234. *Deſertricem illam (partem.) Milton*'s *Defenſ. pro Pop. Angl.* p. 253.

DESPOTICUS, If a Writer in *Latin* thinks this Word more proper for his Purpoſe than any other, let him write it in *Greek* Characters, to which Language it abſolutely belongs; for it was never made a Denizen of *Rome*, by any proper Authority. *Tully* frequently makes uſe of emphatic *Greek* Words and Phraſes; but takes care to expreſs them in their Native Dreſs. Modern *Latiniſts* may ſafely follow his Example; which would be better than introducing a motley Style. *Merâ deſpoticâ Authoritate. Bates' Elenchus*, p. 335.

DEVOTIO, This is a Word of frequent Uſe among the ancient *Romans*; but not in the Senſe that it is uſed by moſt *Chriſtian* Writers. The former ſignified by it, a *particular Vow to do ſomething*; or *Execrations*, or *Charms*. But the latter by it mean *an ardent Piety*, which is vaſtly different. This Diſtinction ought to be obſerved, *Ut Animum caeleſti Devotionis flammâ accendat. Officium Hominis*, pag. 89.

Dicaciter, I wonder where Biſhop *Jewel* pick'd up this paltry Adverb; I cannot find it in the Territories of *Latium.* It is a diſgraceful Spot in his elegant *Apologia. Nos tamen nec acerbè, aut dicacitèr agemus*, p. 16.

Dictiuncula, Is it not a Diſgrace to our Schools, to let ſuch a barbarous Word as this is ſtand in one of our School-Books, that has paſſed thro' *five and twenty* Editions? What Boys learn at firſt, is apt to make a laſting Impreſſion upon their Minds. *Unius dictiunculae Errore admiſſo vapulabimus. Fam. Colloquendi Formulae*, p. 29.

Dietim, I cannot find that this Adverb was ever a Denizen of *Rome.* We have it in a common School-Book. *Dietim tibi legendum. R. Textor*'s *Epiſt.* 40.

Digressiuncula, It does not appear that the ancient *Romans* had any Occaſion for this Diminutive; then why ſhould we adopt it? *Veniamque dabis Digreſſiunculae. Burnet, De Statu Mortuorum*, p. 274.

Dilaniatio, This Word is got into ſome of our Dictionaries, but without any claſſical Authority. *Mutuae, Dilaniationes. Grotius, De Verit. Relig. Chriſt.* p. 163.

Dilatro, I believe this Compound is no where in the Claſſics; and conſequently ought not to be in a School-Book. *Commentationibus dilatrantes. Textor*'s *Epiſt.* 50.

Discooperio, This is no claſſic Verb. I believe we can trace it's Antiquity no higher than the vulgate Tranſlation of the Bible. I would not refuſe to read that Verſion, as they ſay a learned Modern did, for Fear of ſpoiling his *Latin* Style; but there are certainly many Barbariſms in it, which may as well be avoided, by ſuch as now write in *Latin. Turpitudinem matris tuae non diſcooperies, Levit.* xviii. 7. *Quin Animae Nuditas, et deformitas diſcooperiatur. Officium Hominis*, p. 61.

Disconvenientia, *Tertullian*'s Authority is quoted for this long Word; and there let it reſt, till a better appears. *Diſconvenientia cum ipſa Natura rationali. Grotius, De Jure Belli*, p. 4.

Discriminatio, and Discriminatrix, Both theſe Words are deſtitute of any

any claſſical Authority. I ſee no Reaſon for forming ſuch Words. The *Latin* Tongue is copious enough without them. *Bonarum (Animarum) et malarum Diſcriminatio. Burnet, De Statu Mortuorum,* p. 2. *Neceſſitas notae diſcriminatrix. Grotius, De Verit. Relig. Chriſt.* p. 333.

Dispertio, or Dispersio, This is a barbarous Word; I cannot ſay that I have met with it any where, but in *Officium Hominis,* p. 87. *Contra hanc Cogitationum Diſpertionem* ; excepting in ſome of our Dictionaries.

Dissitus, I think this Adjective is not compared in any *Roman* Author; and yet *Grotius* writes thus; *Per diſſitiſſimas Mundi Regiones. De Verit. Relig. Chriſt.* p. 128.

Districtus, This Adjective has *diſtrictior* in the Comparative, but I cannot find *diſtrictiſſimus*, the Superlative, in any ancient *Roman* Author. *Diſtrictiſſima extremi Judicii Sententia. J. Gerhard's Meditat. Sacrae,* p. 28.

Distributrix, This Word is of too late a Coinage to be paſſable in the *Roman* Republic. *Cuique Animae diſtributrix. Burnet, De Statu Mortuorum,* p. 124.

Diversimode, *Cellarius,* (in his *Antibarbarus,* p. 31.) ſpeaking of this Word, ſays, *Diverſimodè inquinaté loquentes amant* ; *Malim cum Cicerone, non uno modo* ; *alio atque alio modo* ; *et quae ſimiles ſunt formulae.* Amongſt our *Engliſh Latiniſts,* I find it in *Toland*'s *Pantheiſticon,* p. 13. *Agitare diverſimodè.* And in Doctor *Freind*'s Vth. Commentary, *De Febribus. Diverſimodè vel conſtringi vel explicare ſolent.*

Divinatrix, This Word is not claſſical; yet it is as old as *Tertullian*'s Time, who uſes it more than once. *Artem ſuam divinatricem.* Burnet's *Archaeol. Philoſoph.* p. 9.

Diutiuscule, 'Tis a great Abuſe of the *Latin* Tongue, that ſome modern Writers in that Language are guilty of, to invent Words to their Fancy, without any manifeſt Reaſon. Terms of new *Inventions*; and Names of *Places*, that the *Romans* knew Nothing of, *&c.* will naturally cauſe the forming of ſome new Words. But let not ſuch Words as this (of which there is no need at all) debaſe the Purity of the *Roman* Idiom. *Antiſtite Lutetiae Pariſiorum diutiuſculè manente. Leland, De Script. Britann.* Vol. I. p. 104.

Docilis,

Docilis, This Adjective in the Comparative makes *docilior*; but I cannot find that it makes *docillimus* in the Superlative, as we are told it does in *Lily*'s Grammar, p. 9. *Docilis, docillimus.*

Dormiturio, We have no good claſſic Authority for this Verb, and yet I find it in a common *School-Book*, where Boys ought to be taught better. *Non dormituris, ſed reverà dormis. Familiares Colloquendi formulae*, p. 89.

Dramatice, This is no claſſical Adverb; nay, *dramaticus* is only a technical Term, invented ſince the Declenſion of the *Roman* Empire. Dr. *Trapp* ſays, *Paſtores et Paſtorias in Theatrum dramaticè productos interdum videmus. Praelect. Poet.* Vol. II. p. 43.

Dulciloquus, I cannot find this Compound in the Claſſics; even in any of the Poets. Had it been in uſe in *Ovid*'s Time, we ſhould have had this ſweetly flowing Word, no doubt, in ſome of his Writings. *Sirenibus olim dulciloquis. Cowley*'s *Lib. Plant.* p. 228.

E.

Ecclesiola, *Eccleſia* is a Term that the firſt Chriſtians could not well avoid uſing, being taken from the *Greek* in the New Teſtament; by which it has eſtabliſhed an Authority among all ſucceeding Writers in *Latin*, as if it were claſſical. But I know of no Neceſſity to form from that this Diminutive *Eccleſiola.* Who was the firſt Coiner of it I cannot ſay, but I find it in *Leland, De Script. Britann.* Vol. I. p. 38. *Veterem Eccleſiolam reparaviſſe.*

Edulco, I know of no ancient *Roman* Author that uſed this Word, but *A. Gellius*, who quotes it as a Word made at Pleaſure by *Matius* in his *Mimiambics.* Till we can find a better Authority, I am for diſcountenancing the Uſe of it. *Triſtitiam ſuâ ſtultitiâ condiret atque edulcaret. Eraſmus's Moriae Encom.* p. 43.

Efformo, *Cellarius*, in his *Antibarbarus*, p. 34. upon this Verb, makes this Remark, *Efformare uſus veterum non agnoſcit, ſed pro eo effingere, Exprimere.* I find it

it in a School-Book, that is much in uſe, which will be apt to miſlead Learners. *Lo, luit efformat*, &c. *Ruddiman*'s *Grammat. Lat. Inſtit.* p. 96. It is alſo uſed by Dr. *Trapp*, in his *Praelect. Poet. Quis ſibi in Animo unquam efformavit?* Vol. II. p. 203. And by a more learned Writer ſtill, *viz. Voſſius*, in his Book, *De quatuor Artibus popularibus*, p. 11. *Lineolam rectam minorem efformando.* And afterwards *efformat* in the ſame Page.

Effulmino, This is a barbarous Compound, unknown to the ancient *Romans*. *In oppidum aſſiduè effulminatur.* *Cambden*'s *Annal. Rerum Angl.* Vol. I. p. 52. He alſo uſes the Word *Effulminationes*, another barbarous Term, in the ſame Page.

Elegantulus, *Elegans* is a common Word in the Claſſics; but I have not yet found *elegantulus* there. Let it then be diſcarded, till we can find a better Father for it than *J. Leland*. *Scriptor et Proſa et Carmine elegantulus. De Script. Britann.* Vol. I. p. 138.

Elucesco, This Verb has no claſſical Authority to ſupport it; and therefore it ought to be rejected, tho' we find it in many celebrated modern *Latiniſts*. *Magis eluceſcunt comparatione Rerum.* *Burnet*'s *Archaeol. Philoſoph.* p. 66. *Sole clariùs eluceſcent.* *R. Textor*'s *Epiſt.* 26.

Elucidatus, I do not find this Word in any good *Roman* Author; and yet the learned Dr. *Mead* makes uſe of it. *Satis elucidata ſunt. De Variol.* &c. p. 70.

Emphyteusis, Where ſhall we find this *Greek* Word adopted by any ancient *Roman* Writer? If it be *emphatic* and *neceſſary*, let it be expreſſed in the Characters of the Language it belongs to, and let not two diſtinct Tongues be jumbled together. *Hereditas peculiaris in Feudis quibuſdam Emphyteuſi, Jure patronatus, &c. conſpicitur. Grot. de Jure Belli, &c.* p. 127. This Word Ἐμφύτευσις properly ſignifies, *Ingraffing*.

Emporiolum, This is one of our famous Antiquary *J. Leland*'s Diminutives; but not to be found, that I know of, in any claſſic Writer. *In Emporiolo ſui Nominis. De Script. Britann.* Vol. II. p. 302. This Writer, as well

as

as ſome other Moderns, ſeems fond of ſuch Diminutives.

Enarratrix, Though this Noun ſeems regularly formed, according to Analogy, yet till it can be found in a claſſic Author, it is the ſafeſt way to reject it. *Leland, De Script. Britann.* Vol. II. p. 321. *Sacrarum Literarum Enarratricem.*

Enectio, This appears to me to be a new-coin'd barbarous Word. I wonder that great *Latiniſt*, *Caſtellio*, ſhould make uſe of it in his Tranſlation of *Thomas à Kempis, De Chriſto Imitando. Quotidianae Enectionis ſui*, p. 82.

Enucleatissime, I do not believe this Adverb can be found in any of the *Claſſics*; and as we have no real Occaſion for it, let it be diſcarded. *Eorum modum enucleatiſſimè deſcripſit Doctiſſimus Patinus. G. Muſgrave, De Geta Britannico*, p. 72.

Exacte, Many Moderns make uſe of this Adverb; but it is better to omit it, becauſe of its doubtful Authority. *Voſſius* rejects it; and puts *accuratè* in its ſtead. *Exactiùs* indeed is claſſical; but that is no Proof that *Exactè* ſhould be ſo. There are theſe Oddneſſes, I am apt to think, in all Languages. *Satis exactè. Grotius, De Verit. Relig. Chriſt.* p. 309.

Executio, When this Word is put for *Supplicium*, it is bad *Latin*. It is ſo like our *Engliſh* Word, that Learners, if not warn'd thereof, will be ready to uſe it in that Senſe, as Sir *Thomas More* has done, in his *Utopia. Pronunciatâ mortis Sententiâ differri Executionem*, p. 74.

Exigentia, This Word ſeems to be made to anſwer the Purpoſe of our *Engliſh* Word *Exigence*. A pretty, conciſe way of making *Latin! Secundum Exigentiam Rerum*, ſays Dr. *King, De Orig. Mali*, p. 96.

Existentia, This Word may be frequently found in the theological, and philoſophical Chriſtian Writers; but it is not claſſical. *Tunc patuit Triados ſacrae Exiſtentia. Nicols*, περὶ ἀρχῶν, pag. 30.

Expolitor, This is a Word that is uſed only by Writers in *Latin*, ſince that Language was greatly corrupted;

rupted; it is therefore to be avoided. I find it in *Leland*, *De Script. Britann.* Vol. II. pag. 415.

Extemporarius, This Adjective has got a Place in many of our Dictionaries, copied I ſuppoſe from ſome Author of Note, ſuch as *Eraſmus*, &c. *Extemporaneus* alſo has no better Authority. *à me extemporariam audietis orationem. Moriae Encomium*, p. 19.

Extrinsecus, When this Word is uſed as an Adverb, it is claſſical; but not ſo when made an Adjective. I believe we can go no higher for its Authority than *Boetius*, who flouriſhed about the Year 500. *Ab extrinſeca Ratione. Grotius*, *De Verit. Relig. Chriſtianae*, p. 13.

Extrorsum, This Adverb has got a Place in ſome of our Dictionaries; but I cannot find it in any of the Claſſics. *Caſtellio* uſes it in his Tranſlation of *Thomas à Kempis*, p. 83.

F.

Fabulamentum, This is a barbarous Word, tho' uſed by ſo unſuſpected a Writer of Barbariſm as *Eraſmus*; *Non territantur Manium fabulamentis. Moriae Encomium*, p. 88.

Familiaresco, It is a Pity ſuch barbarous Words as this is, are not expunged from Books deſigned for Learners. They give them a vicious Tincture at the firſt Entrance. *Placeant et familiareſcant. Textor*'s *Epiſt.* 28.

Fibrilla, An Affectation of coining Words in *Latin*, without any real Neceſſity, debaſes the Language: And if one Writer takes a Liberty to do ſo, why may not another? By which Means the *Latin* Tongue, in a ſhort Time, would become a Chaos. See Dr. *Mead*'s *Monita Medica*, p. 183. where he has, *Nervoſarum Fibrillarum.* And Dr. *Burnet*, *De Statu Mortuorum*, p. 33. *In Medulla aut Fibrillis Cerebri.*

Filialis, This Adjective was unknown to the old *Romans*; let it therefore be rejected now by good *Latiniſts*. *Filiali Fiducia erga Deum affecti. J. Gerhard*'s *Meditat. Sacrae*, p. 51.

Firmatus, I cannot find, that this Participle is compared in any of the *Roman* Claſſics. I wonder therefore that ſo good a *Latiniſt*, as *Voſſius*, ſhould take that Liberty. He uſually goes upon undeniable Authorities. *Imò ne firmatiori quidem aetati habitus conducit athleticus.* De quatuor Artibus popular. p. 19.

Flatuosus, This Word is not, that I can find, in the Claſſics. Whatever Occaſion ſome Modern Phyſicians may have for it, other Writers ought to reject it. *Ingenia iſtiuſmodi flatuoſa. Burnet*'s *Archaeol. Philoſoph.* p. 21.

Flexilitas, This Noun is not to be found in any Claſſic Writer; yet Doctor *Mead* uſes it, in the Preface to his *Medica Sacra*, p. 8. *Contractis Flexilitatem ſuam reddidit.*

Fluidus, I cannot find that this Adjective is compared according to the analogous Formation, tho' one might reaſonably ſuppoſe it. The Induſtrious *R. Johnſon* likewiſe, in his *Grammatical Commentaries*, p. 219. numbers it amongſt thoſe Adjectives, that do not form Degrees of Compariſon. Yet Dr. *King*, *De Origine Mali*, has *fluidiſſima Corpora*, p. 55. Theſe anomalous Words ought to be carefully obſerved by ſuch as would write *Latin* in it's Purity.

Formatrix, Where ſhall we find this Word in any Author before *Tertullian?* Yet *Voſſius* has adopted it. *Continet Artes Sermonis formatrices.* De Philologia, p. 22.

Fornicor, For *Scortor* is uſed by many Chriſtian Writers; but the *Romans* knew nothing of it, in that Signification. Let us follow *Voſſius*'s Advice; *Nobis boni aevi Scriptores formare ſtylum debent.* In the ſame Claſs we may rank, *Fornicatio*, and *Fornicator*. *J. Gerhard*, in his *Meditat. Sacrae*, has this Expreſſion; *Fornicatur cum mundo et Diabolo*, p. 82.

Fortunatrix, This Word does not appear in any of the Claſſics. I wonder what could induce *Eraſmus* to adopt it. *Rerum humanarum fortunatrix. Moriae Encomium*, p. 199.

Frequentiuscule, This Adverb is adulterate, tho'

tho' uſed ſeveral Times by ſo learned a Man as *J. Leland. In Libro de Vita Patricii frequentiuſculè citatur. De Script. Britann.* Vol. I. p. 39.

Fretus, I cannot find that this Adjective is ever joined to a *Dative Caſe*, in the Claſſics. Yet I ſee (and wonder to ſee) an Example of it in our great Grammarian, and Critic, *R. Johnſon*, in his *Ariſtarchus Anti-Bentleianus*, p. 4. *Tu ſi alteri Cuiquam Auctori fretus, tergeminis pro ſummis accipis, quin proferas.* And here let me obſerve, by the by, that whatever juſt Reaſons he may have, in ſome Places, to find Fault with the Learned Commentator upon *Horace*, the low and ſcurrilous Language, which he uſes in this Book, will always prejudice ingenuous Minds againſt him. *Milton*, tho' a Man of great Knowledge and Skill in writing *Latin*, ſometimes alſo debaſes his Stile, in his Controverſy with *Salmaſius*, by his vulgar Invectives. Scholars, and Gentlemen, tho' they happen to differ in their Sentiments upon any Subject, ought to treat one another like Scholars, and Gentlemen. Let them remember, that *Literae humaniores* ſignify *Polite Literature.*

Fructuose, This is no claſſical Adverb. *Caſtellio*, who was ſo ſcrupulous in the Choice of his Words, makes Uſe of this unneceſſarily. *Si diem impenderis fructuoſe. Thomas à Kempis*, *Caſtellio*'s Verſion, p. 56.

Fruitio, I find this barbarous Word, where one would little expect it, in *Eraſmus. Ad coeleſtium Bonorum Guſtum Fruitionemque enitatur. Moriae Encomium*, p. 233.

Futilis, As this is one of thoſe Adjectives, that do not form Degrees of Compariſon, in the common Way; great Care ſhould be obſerved by young *Latiniſts* to avoid the Errors, which ſome Men of great Learning have inadvertently fallen into. *Iſtiuſmodi Obſervationes longè futiliſſimas. Polyd. Verg. Angl. Hiſt.* p. 51.

G.

Generalis, Mr. *Johnſon*, in his *Grammatical Commentaries*, in the compoſing of which he took great

Pains, places this Adjective in the Liſt of thoſe, *whoſe Signification may encreaſe and be diminiſhed, and yet do not form Degrees of Compariſon.* Yet *Grotius* takes the Liberty to write thus, *Ad primam ac generaliſſimam veniamus Quaeſtionem. De Jure Belli*, p. 9. And in Page 198. there is, *Sub Conſideratione generaliore.* In another Place, in the ſame Book, he writes thus; *Illud quod de repoſcendo Sanguine dicitur, generaliſſimè intelligunt.* And again Page 1. *Quae Generalitas omnia illa Bellorum genera comprehendit.* Theſe are all great Overſights in ſo learned a Man.

Genitricula, This Noun is, I believe, of no ancienter ſtanding than the Time of *Sebaſt. Caſtellio*, who was indeed a great Maſter of the *Latin* Tongue, but too much addicted to the Coining of Words. *In meae Cubiculum Genitriculae.* Cant. Cantic. Chap. iii. ver. 4.

Gestatio, This Word, in ſome Significations, is altogether *Roman.* But I cannot find it applied in the Ancients to Pregnancy, or being with Child, as it is by Dr. *Mead. Foemina ſeptimo Geſtationis Menſe. De Variol.* p. 65.

Grammaticaster, This Word has been introduced by the later Writers in *Latin*; for the *Romans* knew nothing of it. *Teque Grammaticaſtrum.* Milton's *Defenſ. pro Pop. Anglic. Nec imitabere Grammaticaſtros.* Lily's *Qui mihi.* See *Philoſophaſter.*

Granulum, As it does not appear, that the ancient *Romans* had any Occaſion for this Diminutive; I ſee no Neceſſity for it now. To multiply Words, without any real Occaſion, only embarraſſes a Language. *Granulum tenuiſſimi pulveris. J. Gerhard*'s *Meditat. Sacrae*, p. 261.

H.

Haustulus, This Word is of a late Coinage, and therefore not paſſable among claſſic Writers. *Ex Aquae tepefactae Hauſtulo.* Doctor *Mead*'s *Monita Medica*, p. 257.

Historiola, *J. Leland*, in his Writings, ſeems fond of theſe new-made Diminutives. But his Practice ought

ought not to be copied by ſuch as would write a pure *Latin* Style. I know of no ancient *Roman*, that has made uſe of this Word. *In mutila de Rebus Britannicis Hiſtoriola. De Script. Brit.* Vol. I. p. 49.

HORULA. This Diminutive is not to be found in any of the Claſſics; yet the learned Dr. *Freind* has made uſe of it; *Horulâ vix elapſâ, in delirium recidit. Epiſt. de Purgant. Hiſt.* I.

HOSPITALITIUS, This barbarous Adjective may be found in *Bates' Elenchus*, p. 240. *Wilmotto Hoſpitalitios Lares apud Moſleiam aperuêre.*

HUMIREPA, This ſeems to me to be a late made Word; for I have ſeen no proper Authority for it. *Pedeſtris et humirepa (Virtus).* Sir *Thomas More*'s *Utopia*, p. 207.

HURRICANUM, This is a barbarous Word, formed from the *Engliſh*, *Hurricane.* Who would think, that the learned and ingenious *Cowley* would adopt ſuch a Barbariſm?

Hurricanorum ſiſtere vim rapidam.
Lib. Plant. p. 249.

I.

IDEM, Many modern *Latin* Writers put the Prepoſition *cum* after *Idem:* As *Scaliger*, in his Notes upon *Manilius*; *Siquidem minor Urſa eadem eſt cum Cypoſura*, Page 81. *Grotius de Jure Belli, &c.* Page 130. writes thus; *Quique idem cum eo qui olim fuit cenſetur.* And *R. Johnſon*, a great Critic and Grammarian, in the Preface to his Grammatical Commentaries, ſays, *Eandem vobiſcum, Viri optimi, nactus Provinciam, &c.* But the ancient *Romans* expreſſed themſelves otherwiſe, according to the following Examples. *Peripatetici quondam iidem erant qui Academici*, and not *cum Academicis. Cicero de Officiis.* And again; *Ut eadem ſit Utilitas unius cujuſque et Univerſorum*, and not *cum Univerſis. Cic. de Domo. Terence*, in the *Heautontimorumenos*, has theſe Words, *Eſt Animus te erga idem ac fuit.* By which it appears, that in ſuch Phraſes, inſtead of *cum*, they uſed

uſed *qui*, *et*, or *ac*. *Cellarius*, in his *Antibarbarus*, Page 235, ſpeaks his Mind upon this Subject, in theſe Words: *Sordibus ergo non caret vulgaris Locutio, cum dicunt*, v. g. *Zoroaſter Magus idem fuit cum Rege Bactrianorum.* It may however be obſerved, that *A. Gellius* has an Expreſſion, that ſeems to favour this Error of the Moderns, *viz. Non hercle idem ſentio cum Caeſellio.* But here I think, *Sentio cum Caeſellio*, is the moſt proper Conſtruction, and *Idem* is little more than an Expletive; or elſe put for *Ego.* And *Farnaby* in his Notes upon *Lucan*. Lib. 5. V. 73. has, *Quorum utrumque eundem eſſe cum Sole probat Macrobius.*

Idololatricus, This Adjective is made Uſe of by ſome *theological* Writers; but I think without any real Neceſſity. Why ſhould we add Words to a *dead Language*, if we can expreſs ourſelves *intelligibly* and *fully* without them. *Idololatricas et blaſphemas Ineptias. Jewell's Apologia*, Page 44.

Ignominiosissime, I have not found this ſuperlative Adverb in any *Claſſic* Author; but ſome Moderns do not ſcruple to uſe it, amongſt whom is the learned *Biſhop Jewell*, in his *Apologia.*

Illibenter, Who would not make Uſe of this Adverb after *Eraſmus?* yet it is ſo far from being claſſical, that I know not where elſe it can be found. *Stulti Cognomen illibentèr agnoſcit. Moriae Encomium*, Page 208.

Illisorius, Who can tell the Meaning of this Word, that Nobody, that I know of, beſides *Sebaſt. Caſtellio*, ever made Uſe of? Surely, this is not to interpret, but to confound the Senſe of the Original. See his Verſion of the New Teſtament, *Romans* ix. 33. *Poſiturus ſum in Sione, Lapidem impactorium, et Petram illiſoriam.*

Illustrator, We find this Word in ſome ancient *Chriſtian* Writers, but not in the *Roman* Claſſics; If they had no Occaſion for it, we may reckon it unneceſſary now. *Ejus Vitae per Hiſtoriam Illuſtratore. Leland, De Script. Britann.* Vol. I. Page 186. *Optimo Illuſtratore ſimulque Artis*

noſtrae

noſtrae Ornamento. G. Muſgrave, De Geta Britannico, Page 40.

Imaginabilis, I wonder the learned *Grotius* ſhould content himſelf with ſuch a barbarous Word as this is; *Aut verum, aut imaginabile. De Jure Belli,* Page 236.

Imaginatrix, This is a barbarous Word; yet Dr. *Trapp* uſes it, in his *Praelect. Poet.* Vol. I. Page 32. *Quam Potentiae, Imaginatrici.*

Immutativus, I cannot find this Adjective, in any ancient *Roman* Writer. *Amoris Vis immutativa. J. Gerhard's Meditat. Sacrae.* Page 81.

Impactorius, This is a new-coined Adjective; *Caſtellio* interprets λιθον πρόσκόμματος, *Romans* ix. 33. (which is a *Stumbling-Stone* in our common *Engliſh* Verſion) by *Lapidem impactorium*; but I ſee no Occaſion here for his making a Word, which rather puzzles than enlightens the Meaning.

Imperfecte, This Adverb, though in Appearance regularly formed from *imperfectus*, is rarely found in the Claſſics. *A. Gellius* uſes it once, but I know not where to find it beſides.

Imperfectè edant tales ſua
Senſa neceſſe eſt.

Nicols, De Lit. inv. p. 27.

Impermeabilis, This Word does not appear in any of the Claſſics that I know of; *Buchanan* makes Uſe of it in his *Rerum Scot. Hiſtoria,* Page 27. *Fretum torrentiſſimum impermeabile eſt Navibus.*

Imperscrutabilis, I believe this is a Word of Dr. *Burnet*'s own coining; for I do not find it in any other Author; it is certainly far from being claſſical. *Uti divina Sapientia, ita humana Stultitia eſt imperſcrutabilis. Archaeol. Philoſ.* Page 99.

Implementum, This is a barbarous Term; who would expect to find it in *Grotius? Docet Res ipſa impletum hoc nondum eſſe, ſed Implementum ejus adhuc expectandum. De Jure Belli,* Page 21.

Implico, *Implicare Contradictionem, et Repugnantiam,* is uſed by ſome modern

dern *Latin* Writers, *to imply a Contradiction*; But I don't find this Phraſe countenanced by any of the Ancients. *Quis Veterum dixerit* (ſays *Vorſtius de Latinit. meritò ſuſpecta*, Page 191.) *Hoc implicat Contradictionem? Ego quidem adhuc ignoro. Implicare nullam Repugnantiam. Burnet de Statu Mortuorum*, Page 23.

Impletio, This is not a claſſical Word; *Biſhop Jewell*, in his *Apologia*, makes Uſe of it, without any real Neceſſity. *Chriſtus eſt Impletio Legis et Prophetarum*, Page 114.

Impraemeditatus, This is a barbarous Compound, unfit for a Book, that is put into the Hands of *Tiro*'s in the *Latin* Tongue. *Quicquam crudum et impraemeditatum. Textor*'s *Epiſt.* 43.

Improhibitus, I take this to be a Word of no claſſic Authority, tho' uſed by a learned Modern. *Nec hi ſanè pauci nempe improhibiti. More's Utopia*, pag. 236.

Improbabiliter, This is an Adverb that has uſurped a Place in the *Civitas Romana*, ſince the Decline of the *Roman* Empire, and is patronized by *Grotius. Ac fortè non improbabilitèr. De Jure Belli, &c.* p. 97.

Impugnabilis, I take this to be a new-coin'd Word, tho' it appears in one of our School-Books. *Impugnabilibus Maculis. Textor*'s *Epiſt.* 22.

Inaccessibilis, This Adjective has no proper Authority, that I know of, to ſupport it. We are told it is in *Tertullian*, and I obſerve it in the *Vulgate* Tranſlation of the New Teſtament, 1 *Tim.* vi. 16; but they are not herein to be imitated. *In Luce inacceſſibili. J. Gerhard*'s *Meditat. Sacrae*, p. 117.

Inadaequatus, This is a barbarous Word; I find it in Dr. *Trapp*'s *Praelect. Poet.* Vol. I. pag. 24. *Inadaequata enim videtur eſſe haec Definitio.*

Inanitio, There is *Exinanitio* in *Pliny*, but I cannot find *Inanitio* uncompounded. We have theſe Oddneſſes in various Languages, which are only to be accounted for from Uſage.

Quem

Quem penes Arbitrium eſt, et Jus, et Norma loquendi. See Dr. *Mead*'s *Monita Medica*, p. 265. *Morbi ab Inanitione.*

Inaspectabilis, I wonder ſo great a Maſter of the *Latin* Tongue, as *Caſtellio* undoubtedly was, ſhould make Choice of this barbarous Word, when he had better at Hand. See his Verſion of the New Teſtament, *Romans* i. 20. *Etenim quae ejus ſunt inaſpectabilia.*

Incantator, This Noun has got a Place in ſome of our Dictionaries, yet I cannot make it out to be claſſical. *Eraſmus* in his *Colloquia*, Page 12, ſays, *Vide ne ſint Incantatores, qui.*

Incarceratus, I take this Word to be of doubtful Authority, as well as the Verb *Incarcero*; though they both have got a Place in ſeveral of our Dictionaries. Let us forbear to uſe them till they are found in ſome of the Claſſics. *Qui hanc ob Cauſam incarcerati. Cambden's Annal. Rerum Angl.* Pars I. Page 28.

Incertitudo, This is no claſſical Word; I find it in *Grotius*, *De Veritat. Relig. Chriſt.* Page 113. *Futurorum Incertitudine.*

Incircumspectius, This is a barbarous Compound. *Hoc Factum incircumſpectiùs. Eraſmus*'s *Colloquia*, Page 34.

Inclytus, This Adjective naturally takes an Ablative Caſe after it, denoting the Commendation of a Perſon or Thing, as *Populum Romanum Animis inclytum*, L. Florus. *Urbem Vetuſtate et Famâ Conditorum inclytam*, Quint. Curt. *Laude inclytus*, Seneca, *&c.* But to uſe the Prepoſition *à* alſo before the Ablative, ſeems to me to be an unnatural Redundancy; and no where to be found in the Claſſic Writers. Yet that learned Critic, *Juſtus Lipſius*, has the following Expreſſion, *Viri à Studiis Scriptiſque etiam inclyti*, in his Argument before *Seneca*'s Tract, *Ad Marciam de Conſolatione.*

Inconcusse, This is not a claſſical Adverb. I find it in *Toland's Pantheiſticon. Idem de Cometis inconcuſſè tenent*, Page 22.

Inconsutus, This Compound has no claſſical Authority, that I know of, to

ſupport it. *Caſtellio* uſes it in his Verſion of the New Teſtament, *John* xix. 23. *Erat autem Tunica inconſuta.* In *Beza*'s Tranſlation there is *inſutilis*; in the *Vulgate*, *inconſutilis*; both as unclaſſical as the foregoing. Why may not the original *Greek* Word, ἄῤῥαφος, be rendered by *non conſutus*, or *ſine ullâ ſuturâ?*

Incorrecte, I find no ſuch Adverb in any ancient *Roman* Writer; but in *Burnet's Archaeol. Philoſoph.* we have, *Forſan craſsè nimis et incorrectè*, Page 38.

Increpatio, This is doubtleſs no claſſic Word; let it therefore be rejected as unneceſſary. *Increpationibus mordacibus poſtulare. Bates' Elenchus*, Page 281.

Incrudescens, I don't find that this Word is claſſical. I know of none that uſed it before *Bapt. Mantuanus* the *Carmelite. Tumultus Belgici incrudeſcentes. Cambden's Annal. Rerum Angl.* Pars I. Page 90.

Incurabilis, I wonder Dr. *Mead* ſhould uſe this barbarous Word, without any apparent Reaſon. In his *Monita Medica* I find *Noſocomio Pariſienſi Incurabilium*, Page 77. Would not *Inſanabilium* be as well underſtood? *L'Hôpital des Incurables* is latinized in *Joubert*'s Dictionary by *Inſanabilium Valetudinarium.*

Incuriola, Our learned Antiquary, *J. Leland*, ſeems to have been fond of coining new Diminutives, which the *Latin* Tongue did not want. Amongſt others that I meet with in his Writings, this is one; *Docti Viri Incuriolâ. De Script. Britann.* Vol. I. Page 136.

Indeficienter, This is not a claſſical Word, but one that has been adopted by Writers in Theology, without any juſt Occaſion. *Indeficienter activam, vel ſui conſciam. Burnet, De Statu Mortuorum*, Page 16.

Indesinens, This Word has not the claſſic Stamp upon it. *Toland* uſes it in his *Pantheiſticon*, Page 7. *Novae Perfectiones indeſinenti Generatione producantur.* The Adverb, *Indeſinentèr*, is alſo of doubtful Authority, but it has crept into moſt of our Dictionaries. See Dr. *Mead*'s *Monita Medica*, Page 8. *Eraſmus*, in his *Colloquia*,

Page

Page 14, ſays, *Indeſinentèr inhaeres Chartis.*

Indigito, This Word is uſed by moſt modern Writers, denoting, *to ſhew, to name*, or *point at.* But this Signification cannot be warranted by claſſical Authority. *Cellarius* ſays, in his *Curae Poſteriores*, Page 218. *Pro indicare, et quaſi Digito oſtendere, non eſt certiſſimae Latinitatis.* And *Voſſius*, in his excellent Book, *De Vitiis Sermonis*, Page 155, ſays, *Indigitare quidem Latinum eſt, ſed notat invocare.* Seeing this Verb is of ſuch doubtful Authority, and Signification, it ought to be uſed with great Caution, if at all. See *Trapp*'s *Praelect. Poet.* Vol. I. Page 28. *Non ſatis copioſè indigitat Vir maximus.* And *Nicols*, *De Literis inventis*, Page 16.

Jam reliquos Uſus, quibus inſervire Figurae,
Hae ſoleant, Pubi haud indigitare piget.

Indignanter, This Adverb is uſed only by Writers ſince the great Corruption of the *Latin* Tongue. The ancient *Romans* knew Nothing of it; they did not want it. *Indignantèr ferunt.* *Textor*'s *Epiſt.* 37.

Indirecte, I have not met with this Adverb any where but in modern Writers. *In Definitione vel directè, vel indirectè haec includuntur.* This is a downright Angliciſm. *Trapp*'s *Praelect. Poet.* Vol. II. Page 241.

Indisputabilis, It is eaſy to turn *Engliſh* into *Latin*, if we admit of ſuch Formations as this. I wondered to find it in Sir *Thomas More*'s *Utopia. Principis indiſputabilem praerogativam*, Page 89.

Ineptitudo, *Pro inhabili cujuſdam Indole*, the judicious *Cellarius* (in his *Antibarbarus*, Page 55.) looks upon as a Barbariſm. I find it uſed by Dr. *King*, in his *Orig. Mali*, Page 57. *Ineptitudinem quarundam Partium.*

Inexpiatus, This Word is not claſſical; but *Buchanan* has *Auguſtine* to countenance him in the Uſe of it. See his Verſion of the 25th *Pſalm*; *Inexpiato quaerit Odio perdere.*

Inextinguibilis, This is not a claſſical Word; but it is found in ſeveral ancient Writers in *Latin*, as *Scribonius Largus*, *Lactantius*, &c. *Atque Amor Inextinguibilis.* *Trapp*'s *Praelect. Poet.* Vol. I. p. 254.

Infantissime, I cannot find this Adverb in the Claſſics, yet *Milton* uſes it. *Infantiſſimè rhetoricantem.* *Praef. Milton. Defenſ. pro Pop. Angl.* p. 19.

Infinities, This is a barbarous Word, which Dr. *Burnet*, (as well as ſome other learned Moderns) has made Uſe of, without any apparent Neceſſity. *Molem infinities majorem. Archaeol. Philoſoph.* p. 300.

Infermentatus, This Adjective is not claſſical. See *Sebaſt. Caſtellio*'s Verſion of the New Teſtament. 1 *Corinth.* v. 8. *Veritatiſque Panibus infermentatis.*

Infidens, and Infidentia, Theſe Words are, as I ſuppoſe, of *Caſtellio*'s fanciful Invention; a very undue Liberty that he has taken, in his *Latin* Verſion of the Bible; ſo that it ought to be read by young *Latiniſts* with great Caution. *Admiratus eorum Infidentiam*, Mark vi. 6. *Frater cum Fratre litigat, idque ſub infidentibus*, 1 Cor. vi. 6.

Inflexilis, This Adjective does not appear to be claſſical; yet I find it in a celebrated School-Book. *Quodcunque inflexile Nomen.* *T. Ruddiman*'s *Gram. Lat. Inſtitutiones*, p. 9. There are many Adjectives like this, that do not take *in* before them, by way of Privation, or Negation; in ſuch Caſes it is the prudenteſt Method to uſe *non*, inſtead of *in*. Thus *Tully* writes, *Non obediens.* Lib. de Legibus, and not *inobediens*, which is uſed by ſome later, unclaſſical Authors. And again, *Cum res ſumpſeris non conceſſas.* (De Finibus, Lib. IV. Sect. 18.) even when he might have written *inconceſſas.*

Infrugiferus, Some of our Dictionaries quote *Suetonius* for this Word, but I cannot find it there, nor in any other Claſſic. *Infrugiferae tibi videntur.* *Textor*'s *Epiſt.* 5.

Ingenitus, Signifying *natural*, or that which is *inherent* to Men by Nature,

ture, is a claſſic Word. But *Nicols*, in his Περὶ Ἀρχῶν, uſes it for *unbegotten*, which I find no Authority for. *Ut ſit genito ingenitus major*, p. 29.

Ingeniolum, This is a fanciful Diminutive, without any claſſical Authority. *Arnobius* is quoted for it, in the Lexicographers. Amongſt the Moderns, I find it in *Textor*'s *Epiſt.* 50. *Ne Ingeniola veſtra et Corpuſcula.*

Ingratitudo, *Voſſius*, ſpeaking of *Gratitudo* and *Ingratitudo*, ſays, *Neſciri haec ab iis, qui caſtè locuti ſunt.* Yet both theſe Words have eminent Patrons amongſt modern *Latiniſts*. If they had been known in *Cicero*'s, or *Seneca*'s Time, doubtleſs they would have uſed them in ſome of their Writings; eſpecially where they have treated upon Subjects, that naturally call for them. *Equidem demiror nonnihil hanc Ingratitudinem. Eraſmus*'s *Moriae Encomium.*

Inidoneus, *Idoneus* is a good *Latin* Word; but *inidoneus* is a barbarous Compound. See *Trapp*'s *Praelectiones Poet.* Vol. II. pag. 96. *Tenuia eſſe, et grandibus inidonea.* See my Remark under the Word *Inflexilis.*

Initialis, They that would write pure *Latin* ſhould refuſe this Adjective, though it be found in *Apuleius*; and in others, that have writ ſince that Language has been corrupted, by Words unknown to ſuch as lived in the golden and ſilver Ages of *Latinity. Initialem atque ultimum cujuſque Menſis Diem. More*'s *Utopia*, p. 246.

Inobedientia, and Inobediens, are both Words of no claſſical Authority. *De Inobedientia tua pœnas repoſcere. Officium Hominis*, p. 53.

Insectatrix, This appears to me to be a new-coined Word, though it has paſſed through the Hand of our learned *Milton*. *Sanctorum Inſectatricem. Defenſ. pro Pop. Angl.* p. 274.

Insipidus, This Word has got a Place in moſt of our Dictionaries, and *A. Gellius* is quoted for it; but how unjuſtly, let *Cellarius*, in his *Curae Poſteriores*, p. 219, anſwer for me. *Lexica citant*

citant Gellium, Lib. VI. Cap. 1. *ſed male; correctiſſimi enim Libri omnes hodiè Inſubidius habent pro Inſipidius.* Let Words therefore of ſuch doubtful Authority be diſuſed by good *Latiniſts,* though this be uſed by *Eraſmus. Non invenuſta, non inſipida. Moriae Encomium,* p. 31.

INSOLABILIS, I cannot find this Adjective in any ancient *Roman* Writer. Mr. *Cowley* has it in his *Lib. Plant.* pag. 273. *Et fatis Aulae ſuper inſolabilis Albae.*

INSPIRATIO, and INSPIRATOR; Theſe are neither of them claſſic Words. *Inſpirator et Illuminator omnium Vatum. Thomas à Kempis*; *Caſtellio*'s Verſion, p. 91.

INSPISSATUS, Tho' *Phyſicians* may be allowed the Privilege ſometimes, thro' a Sort of Neceſſity, to make Uſe of barbarous Terms in writing *Latin*; yet where they have a ſuitable Choice, I think they are inexcuſable, if they neglect it. Dr. *Mead, De Variol. &c.* p. 45. has, *Succi illius inſpiſſati*; where inſtead of *inſpiſſati,* which is barbarous, *conſpiſſati* would have been claſſical.

INSTAURALIA, This is a Word of *Sebaſt. Caſtellio*'s making, to ſignify the Feaſt of the Dedication amongſt the *Jews.* But ſuch Liberties ought not to be countenanced. *Beza,* and the Author of the vulgate Verſion, are more to be commended in Latinizing, (in this Caſe of Neceſſity) the *Greek* Word, Ἐγκαίνια. *Quum autem agerentur Hieroſolymis Inſtauralia,* John x. 22.

INSUFFLO, This is a barbarous Compound unknown to the ancient *Romans. Plebi inſufflant Religionem reformatam peſſùm abituram.* Dr. *Bates' Elenchus,* p. 18.

INSULANUS, I find no claſſical Authority for this Word. Let not celebrated Names miſlead us. *Inſulani et pauci Numero, et inermes. Buchan. Rerum Scot.* Lib. I. Cap. 46. See alſo Sir *Thomas More*'s *Utopia,* p. 138.

INSULTATOR, This Word is not claſſical; and I ſee no Neceſſity that *Grotius* was under

under to make Uſe of it. *Si Inſultator Arma arripiat. De Jure Belli, &c.* p. 71.

Interest, In *Lily*'s Grammar we are told, that theſe *three Imperſonals*, Intereſt, Refert, *and* Eſt, *require a Genitive Caſe of all caſual Words, except* meâ, tuâ, ſuâ, noſtrâ, veſtrâ, *and* cujâ, *the Ablative Caſes of the Pronouns Poſſeſſives.* But other Grammarians, as *Sanctius, Ruddiman, &c.* contend, that theſe are not *Ablative* Caſes ſingular, but *Accuſatives plural of the Neuter Gender.* I will not take upon me now to determine, which are in the right; but I am of Opinion, that *Noſtrî intereſſe* is a Solecifm; yet I find the following Sentence in a Book that has deſervedly many Readers. *Is rerum ſtatus à Deo diſpenſante petendus eſt, quem maximè noſtrî intereſſe judicaverit. Officium Hominis,* p. 30.

Interminabilis, This is no claſſic Word; we have no need of it. *O Aeternitas interminabilis! J. Gerhard*'s *Meditat. Sacrae,* p. 259.

Interne, I have not found this Adverb in any ancient *Roman* Author. *Caſtellio* uſes it in his Verſion of the New Teſtament. *Internè enim ex hominum corde prodeunt pravae Cogitationes.* Mark vii. 21.

Interspergo, This is a barbarous Compound. I find it uſed by Dr. *Trapp* in his *Praelect. Poet.* Vol. II. p. 37. *Imò et Sublimitatem Bucolicis ſuis interſperſerit.*

Intranabilis, This Word cannot be found, I believe, in any claſſic Writer. Yet *Sebaſt. Caſtellio*, (whoſe Reputation, as a *Latiniſt*, may be apt to miſlead others) uſes it in his Verſion of *Thomas à Kempis. O Pelagus intranabile!* pag. 119.

Intrinsecus, When this Word is put for a Noun Adjective, it is barbarous; it is only to be uſed as an Adverb. *Quae Religioni ſunt intrinſeca. Grotius de Veritat. Relig. Chriſt.* p. 144.

Intumescentia, This Noun ſome modern Phyſicians make uſe of; but that Uſage ought to be avoided; The Word is not claſſical. *Intumeſcentia Maris ad decem pedes cum dimidio. Mead*

De Imperio Solis, &c. pag. 14.

Invasio, This Word is an Uſurper in the *Latian* Commonwealth, though it be countenanced by the learned *Voſſius*, without the leaſt Mark of his diſlike.

Adverſus Hoſtium Invaſionem ſimus tutiores.

De math. Scient. Natura, p. 11.

Irreconciliabilis, Who would expect to find ſuch a barbarous Word as this in *Eraſmus?* Depraved Cuſtom, or Inattention, often miſlead us. *Cum his irreconciliabile Bellum Piis. Moriae Encomium*, p. 232.

Irrecuperabilis, This Word is not claſſical. Why ſhould Boys learn, what they ought to remark as Barbariſms, when they are capable of writing good Latin? See *Eraſmus*'s *Colloquia*, p. 35. *Parcus ſum rei, ut multò pretioſiſſimae, ita irrecuperabilis.*

Irrefragabilis, and Irrefragabiliter; *Grotius* makes uſe of both theſe barbarous Words. See *De Jure Belli, &c.* p. 247. *Irrefragabilibus Argumentis*. And Page 233. *Quaſi irrefragabilitèr obſtet.*

Irregularis, This Adjective, as well as the Subſtantive *Irregularitas*, and the Adverb *irregularitèr*, may be found in ſome of our Dictionaries; but they are all unfit to be there. They ought to be looked upon as Blemiſhes, in a pure Style; *à Coelorum Motu regulari, et irregulari. Burnet*'s *Archaeol. Philoſoph.* p. 252.

Irrisibilis, This is a barbarous Compound: But *R. Textor* joins it with a *Greek* Word, which he makes to be of the ſame Signification. *Eram totus irriſibilis et agelaſtus. Epiſt.* 71. Such Copies are not fit for Learners.

Jubeo, To join this Verb immediately to a Dative Caſe, as ſome modern *Latin* Writers have done, is contrary to the common Uſage of the beſt *Roman* Authors. It is true, that a few Examples may be produced from the Claſſics, where *Jubeo* is immediately followed by a Dative Caſe; But *Voſſius* reckons that Mode of Speech to be *a Grecim.* Thus *Matth.*

XV.

xv. 35, we have ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν. And *Cellarius*, in his *Antibarbarus*, p. 256, ſays thereupon, *Rara antiquioribus Syntaxis, ſequiore aevo uſitatior.* Upon the whole, it is certainly the beſt Way to avoid the Uſe thereof. *Jubet enim Nivi ut ſit in terris*; Job xxxvii. 6. *Caſtellio*'s Verſion.

Jucundor, This Verb has been adopted by ſome of our firſt Rate eccleſiaſtical Writers. But *Voſſius* ſays, *Claſſici Scriptores id Verbi neſciunt. Nos in illis jucundari. J. Gerhard*'s *Meditat. Sacrae*, p. 211.

Jugiter, I cannot find that this Adverb was known in the *Golden*, or *Silver* Age of Latinity. *Is te fovebit jugitèr. Buchanan*, *Pſalm* xxxvii.

Juramentum, Tho' this Word may be often found in Authors as old as the Vulgate Verſion of the Bible, yet it is far from being claſſical. *Jusjurandum* is the proper Word, that the ancient *Romans* uſed for an Oath, and why ſhould it be changed for a barbarous one? So elegant a *Latin* Writer as our *Cowley* unwarily uſes it, in the Preface to his *Lib. Plant.* ſaying, *Ut penè pondus habeat Juramenti.* Alſo the learned *Nicols*, in his Poem *De Literis inventis*; *Quem non Juramenta ligant*, p. 56.

Juvencula, I have not noticed this Word in any *Roman* Writer. *Cambden* has it more than once in his *Annal. Rerum Angl.* See Pars I. p. 51. *Scotorum Reginam tenui valetudine Juvenculam.* See alſo *Eraſmus*'s *Moriae Encomium*, p. 77. *Aliquam Juvenculam ducant Uxorem.*

Juxta, This Prepoſition, by many Moderns, is put for *ſecundum*; but in Claſſic Writers it has no ſuch Meaning. Thus Dr. *Mead*, in his *Medica Sacra*, has *juxta Leges geometricas*, p. 26. And *Milton*, in his *Defenſ. pro Pop. Angl.* p. 58. *Juxta illud Horatii.* And *Eraſmus*, in his *Moriae Encomium*, p. 19. *Juxta vulgarium iſtorum Rhetorum conſuetudinem*. And Biſhop *Jewel*, in his *Apologia*, pag. 18. *Juxta hanc Viam, quam iſti vocant Haereſim.* This Paſſage is rendered by *Caſtellio*, *Ut fert Inſtitutio, quam, &c.* which is more according to the

Genius of the *Latin* Tongue; for when we uſe *Way*, for a *Sect* or *Profeſſion* of Religion, it is properly a *Hebraiſm*.

L.

Lapidipavium, This patched-up Noun, as far as I can inform myſelf, owes its Origin to *Sebaſt. Caſtellio*, by which he would expreſs the *Greek* Word, Λιθόϛρωτον; but as *Lithoſtroton* is latinized by *Varro*, and *Pliny*, I ſee no Reaſon for making a new Word on this Occaſion. *Reimmannus*, in his *Introductio ad Hiſt. Vocab. Ling. Lat.* p. 111. charges him with this undue Liberty of coining ſeveral new Words, in his *Latin* Verſion of the Bible, in theſe Terms. *Sebaſt. Caſtellio in Latina ſua Bibliorum Verſione Vocabula quaedam nova, et Romanis Auribus adhuc inaudita confinxit.* But *Beza*, in his Notes upon the Place, makes ſtill more free with him, ſaying, *Nolui imitari Caſtellionis* Audaciam, *qui novo Vocabulo Lapidipavium eſt interpretatus.* See *John*, Chap. xix. ver. 13. *In Loco, qui Lapidipavium appellatur.*

Largitrix, This is no claſſic Word, however formed according to Analogy. *Illa Largitrix ἰχώρ*. *Eraſmus*'s *Moriae Encom.* p. 20.

Lecturio, I do not find this Verb in the Claſſics, tho' it has got a Place in ſome of our Dictionaries. *Rav. Textor* alſo uſes it in his third Epiſtle. *Quod lecturiant omnes.*

Lepidulus, *Sebaſt. Caſtellio*, copying other Authors of Barbariſm, that lived long before him, makes uſe of this fanciful Epithet. *Vulticulum habes lepidulum. Cant. Canticor.* Chap. ii. ver. 14.

Literalis, This Word is not to be found in any ancient *Roman* Writer; *à Senſu literali parùm detortae. Trapp*'s *Prælect. Poet.* Vol. I. p. 241.

Longiuscule, I wonder ſo accurate a Writer as *Buchanan* ſhould adopt this Adverb, without any apparent Neceſſity. It is probable he was induced thereto by Analogy. But as the *Latin* is a dead Language, the ſecureſt way of writing it is to depend upon Authority. See his *Rerum Scot.* Lib. V. cap. 26.

Lucer-

Lucernula, I know of no ancienter Writer than *Jerom*, that uſes this Diminutive. *Cowley*, in his *Lib. Plant.* pag. 101. has this Line.

Exhaeredâſſet moriente Lucernula flammâ.

Lusorie, This Adverb belongs to the Writers in the Decline of the *Roman* Empire. *Milton* is one of the Latiniſts of later Date, that has again adopted it. See his *Defenſ. pro Pop. Angl.* p. 20.

M.

Magistellus, This is a barbarous Word unknown to the *Romans*. It is a Pity Boys ſhould learn ſuch Words, at their Entrance into *Latium*. *Neſcio quis Magiſtellus.* *Textor*'s 34th Epiſt.

Mansionatim, It is ſtrange, that *Sebaſt. Caſtellio* ſhould refuſe *domeſticatim*, which is uſed by *Suetonius*, for this barbarous *manſionatim*, as he has done in his Verſion of the New Teſtament. See *Acts* ii. 46. *Beza*, in the ſame Place, has *domatim*, which is as barbarous as *manſionatim*. *Eraſmus* tranſlates the κατ᾽ οἶκον of the Original by *per ſingulas Domos*. This, I believe, will appear unexceptionable.

Manuductrix, *Grotius* makes uſe of this barbarous Compound in his elaborate Treatiſe *De Jure Belli*, &c. p. 9. *Lex autem manuductrix ad Chriſtum.*

Mechanicae Artes, Theſe two Words are taken by ſome Moderns to denote handicraft Trades, as *Taylors*, *Shoemakers*, &c. but the ancient *Romans* never apply them in that Senſe. *Malè hoc Vocabulum*, ſays *Cellarius*, in his *Antibarbarus*, pag. 185. *ad illiberalia Opificia, et ſellularias Artes detruditur.* *Seneca* calls them *Artes vulgares Opificum, quae manu conſtant.* See Sir *Thomas More*'s *Utopia*, pag. 52. *Sunt Artes Mechanicae, eſt Agricolatio.*

Medians, This Participle may be juſtly rejected, as being unclaſſical. *Voſſius* ſays, the Verb *medio* is barbarous, in his Book, *De Vitiis Sermonis*, pag. 75. *Siquis verba Oculis, nullâ mediante figurâ.* *Nicols*, *De Literis inventis*, p. 27.

Medicaster, This is not a claſſical Word, tho' adopted by many Writers in *Latin*, and amongſt others by our ingenious Poet, *Cowley*. *Tanquam Medicaſter imperitus*, Lib. Plant. p. 196. Several other Words of a like Formation, as *Philoſophaſter*, *Grammaticaſter*, are unwarrantably uſed by modern *Latiniſts*. See the Word *Philoſophaſter*.

Media, The Plural Number of *Medium*, for the *Means of obtaining ſomething*, is not countenanced in the leaſt, that I know of, by any *Roman* Writer. I find it ſo uſed, in a well-known modern Book. *Illicitis Mediis hoc tentari ſæpiùs cernimus. Officium Hominis*, pag. 24.

Mediciolus, This is a new-coined Word, without any Shew of claſſic Authority. *Neceſſe eſt ſcateret regio illa Mediciolis. Burnet*'s *Archaeol. Philoſoph.* Page 76. In which Expreſſion, let me take Notice of another Inaccuracy: It ought to be written, *Neceſſe eſt ſcateat*; or, *Neceſſe erat ſcateret*.

Melodia, I do not remember that the *Romans* ever adopted this *Greek* Word into their Language. *Melodiae Forma. More's Utopia*, Page 252.

Mellitus, I have not yet found the Comparative of this Adjective in any of the Claſſics; and, till then, it may be deemed a Word of doubtful Authority, tho' made Uſe of by learned Moderns. *Melle mellitius arbitrantur. More's Utopia*, Page 177. *Si quid unquam in Vitâ contigit mellitius. Eraſmus* in the Dedication of his *Moriae Encomium.*

Mendaciter, This Adverb occurs in many *Latin* Authors, who have writ ſince that Language is greatly corrupted; but it is better to reject it with the purer Latiniſts. *Non mendacitèr modo, ſed — Grotius, De Veritat. Relig. Chriſt.* Page 302.

Mensuro, This Verb is not of claſſical Authority; but it is as ancient as the vulgate Verſion of the Bible, which is uſually aſcribed to *Jerom*. He took a Liberty to introduce many Words into the *Civitas Romana*, which the old *Romans* knew Nothing of; and his Example has miſled many. *Tam*

Tam magna ut non poſſint menſurari. J. Gerhard's Meditat. Sacrae, Page 237. *Voſſius* alſo in his Book *De Vitiis Sermonis*, p. 713. ſays, *Menſuro pro metior, uti et Menſurator pro Metator, male-latina (ſunt)*. And yet in another Book of his, *viz. De quatuor Artibus popularibus*, Page 39. he has this Expreſſion : *Sonos non niſi Aurium Judicio menſurat.* We ſee, that even great Geniuſſes are apt ſometimes to forget themſelves.

MINISTELLUS, This is a Word uſed by ſome modern *Latiniſts*, by Way of Contempt, for a *Miniſter*, or *Clergyman* ; but it ought to be treated with Contempt, as an Intruder into the Diſtricts of *Latium. Miniſtellum Loci Weſtleyum aggreditur Equiſo. Bates' Elenchus*, Page 255.

MISERATOR, This Word was unknown to the ancient *Romans. J. Gerhard* uſes it in his *Medit. Sacrae*, Page 19. *Miſerator unice !* I believe it is as old as *Tertullian*'s Time.

MISERICORS, Our celebrated Grammarian, *R. Johnſon*, in his *Grammatical Commentaries*, puts this Adjective into the Liſt of ſuch as are *defective in Compariſon.* We find in *Plautus*, *Miſericordior* ; but where ſhall we find *Miſericordiſſimus*, in any of the ancient *Roman* Writers ? *Auguſtine*, in his *Confeſſions*, has *Miſericordiſſime Deus !* and *J. Gerhard* has *Miſericordiſſime Jeſu !* in his *ſacred Meditations*; but their Authority will not be allowed by the *Vindices incorruptae Latinitatis.* I think it is not impoſſible, (I allow it is very rare) to write of religious Matters in a claſſic Style.

MIXTE, *Miſtim*, or *Mixtim* were uſed by the ancient *Romans*, but I cannot find that they ever uſed *Mixtè. Ut hodie fit mixtè et compoſitè. Burnet, De Statu Mortuorum*, Page 89. Here this Author alſo uſes *compoſitè*, in a Senſe quite different to what we find it in the old *Romans* ; for in *Tully*, *Dicere compoſitè* ſignifies to ſpeak *properly* and *politely*.

MODERNUS, Is it not ſtrange that Dr. *Trapp*, amongſt other Moderns, ſhould chuſe this barbarous Word, when he had better at Hand ? Inattention, or following ſome celebrated but incorrect Writer, often lead

lead learned Men into ſuch Faults. *Inter Modernos ac ſpeciatim noſtrates. Praelect. Poet.* Vol. II. Page 187.

Momentaneus, As this Adjective is of doubtful Authority; in ſuch Caſes, where there is no abſolute Neceſſity, the beſt Way is to make Uſe of other Words of the like Import, againſt which no Objection lies. *Effectus non momentanei. Grotius, De Veritat. Relig. Chriſt.* Page 133.

Monticulus, This Diminutive is not of claſſical Authority, though it has obtained a Place in ſome of our Dictionaries, and in the Writings of ſome learned Moderns. *Tuedam, qui ex Monticulo ortus. Polyd. Verg. Hiſt. Angl.* Page 12.

Moraliter, The Uſe that this Adverb has obtained among good modern *Latiniſts*, has procured it a Place alſo in many of our Dictionaries; but it ought to be rejected, not being claſſical. *Quae moralitèr mala dicuntur. Grotius, De Verit. Relig. Chriſt.* Page 20.

Moratus, Is a good *Latin* Word, but I cannot find it compared, except in late Writers. *Populos moratiores. Grotius, De Verit. Relig. Chriſt.* Page 116.

Mordico, Such a barbarous Word as this ought to have no Place in a Book, that is put into the Hands of Learners. *Canino Dente me mordicat. Textor*'s *Epiſt.* 45.

Morosulus, Where ſhall we find this Word in any of the Claſſics? Mr. *Baxter*, who was a Man of conſiderable Learning, makes Uſe of it in his Preface to his *Gloſſary*. Would not *Submoroſus*, which is *Ciceronian*, have anſwered his Intent as well as this barbarous *Moroſulus?*

Mortifico, This unclaſſical Word has paſſed current amongſt ſome Divinity-Writers ever ſince *Tertullian*'s and *Jerom*'s Time. But there is no Neceſſity to make Uſe of it. *Mortificat, et crucifigit Carnem. J. Gerhard's Medit. Sacrae*, Page 166.

Motiva, I obſerve this Word in *Bates' Elenchus*, put for *Motives*, or *Reaſons*. A mere Barbariſm, and Angliciſm! *Ob Cauſas et Motiva*

tiva parùm aequalia, Page 332.

Mox, This Adverb is always applied, in *Roman* Authors, to ſome future Action. But ſeveral Moderns miſtakenly apply it to ſomething paſt. Thus *J. De L'oevre*, the Commentator upon *Plautus in Uſum Delphini*, writes, *Qui irrepſiſti mox ſub Terra*; the Original is, *Qui ſub Terra erepſiſti modò. Aulul.* Act. 4. Scen. 4. And again, *Me rogavit mox in Foro*; the Original is, *à me apud Forum paulò prius petivit. Pſeud.* Act. 4. Scen. 1.

Multidicus, This is a barbarous Compound; I find it in one of our School-Books. *Multidica Verborum tuorum Licentia. Textor*'s *Epiſt.* 42.

Mutatorius, This Word is not claſſical. Yet *Eraſmus* uſes it in a common School-Book. *Mutatoriis Verbis utendum. Colloquia*, Page 72.

N.

Narrativus, This Adjective was unknown, as far as I can inform myſelf, to the ancient *Romans*. *(Formam) narrativam, non dramaticam. Trapp*'s *Praelect. Poet.* Vol. II. p. 293.

Nebulonicus, This is certainly a barbarous Adjective, though ſo polite a *Latiniſt*, as Sir *Thomas More* has given it a Place in his *Utopia*. *Vultu nebulonico*, p. 53.

Necessito, *Faber*, in his *Theſaurus*, ſays of this Verb, *Philoſophorum eſt, barbarè loqui non erubeſcentium.* I find it in Dr. *King*, *De Orig. Mali*, pag. 96. *Ad quam cauſis naturalibus neceſſitatur.*

Nitens, I have not obſerved that this Participle, or the Verb *Nitor*, from whence it comes, is ever joined to a Dative Caſe in any of the Claſſics; which makes me take Notice of the following Clauſe in *Eraſmus*, and inſert it in this Collection. *Chriſtus σοφοὺς iſtos ſuaeque nitentes prudentiae ſemper deteſtatur. Moriae Encomium*, p. 221.

Notula, This Diminutive is not claſſical. See *Le Clerc*'s *Ars Critica*, Vol. I. p. 53. *Doctiſſimis Notulis Phaedrum illuſtravit.*

Novercor,

Novercor, *Voſſius* ſays of this Verb, *Non puto apud Antiquos inveniri.* Yet we have it in one of our School-Books. *Quos novercatur eadem Fortuna. R. Textor*'s *Epiſt.* 11. But *Sidonius Apollinaris*, (from whom *Textor* probably took it) joins it to a *Dative Caſe.*

Noviter, Is not to be found, that I know of, in the Claſſics. *At in bonis novitèr quaeſitis*, ſays *Grotius* in his Treatiſe, *De Jure Belli, &c.* p. 124.

Nugax, I have not obſerved, that this Adjective is compared, in any of the Ancients. *Quo nugatiores nugas ſcripſerit. Eraſmus*'s *Moriae Encomium*, p. 141.

Nullatenus, This Adverb may be found in Dictionaries, as well as in ſome modern Writers, but without any claſſical Authority. *Fabulae interim Negotio nullatenùs progrediente. Trapp*'s *Praelect. Poet.* Vol. II. pag. 185.

Nullibi, It ſeems this Word is no where found in the Writings of the Ancients, but in *Vitruvius*, and that but once. It may therefore, I think, be as well omitted, as made Uſe of. *Nullibi potiora quam iſtis Lucubrationibus. Trapp*'s *Praelect. Poet.* Vol. I. pag. 4.

Nuspiam, This Word has not the Claſſic Stamp upon it. It is adopted nevertheleſs by ſome learned Moderns; doubtleſs thro' Inattention. *Ut nuſpiam citaretur ab iis. Le Clerc's Ars Crit.* Vol. II. p. 351.

O.

Obduratus, This is no Denizen of *Rome*, tho' adopted by ſome early Chriſtian Writers. *Obduratiſſimis et praefractis peccatoribus. Officium Hominis*, p. 53. See alſo the Comparative in Page 8. of the ſame Book.

Objectiuncula, This is a new-coined Diminutive, unknown to the ancient *Romans*; nay, *objectio*, which is more uſed by many Moderns, for *an Objection*, is not claſſical. *Dubiis et objectiunculis plenus. Burnet*'s *Archaeol. Philoſoph.* p. 284.

Obtenebro, *Voſſius, De Vitiis Sermonis*, p. 718. has upon this Verb the following

ing Remark. *Reperio apud Juniores, at magis idonei ſcriptores pro eo, tenebras offundo; obſcuro.* I find it in the Writings of an elegant Modern, *viz. Herman Hugo*'s *Pia Deſideria*, p. 4.

Sol mihi tam longos obtenebrare Dies.

And likewiſe in *J. Gerhard*'s *Meditat. Sacrae*, Page 170. *Obtenebrat Mentem.*

Occlamo, I have not obſerved this compound Verb in any claſſic Author. *Caſtellio* uſes it in his Verſion of the New Teſtament, *John* xix. 15. If he had writ *occlamitare* inſtead of *occlamare*, he would have had *Plautus*'s Authority for it; Yet even this Word occurs but once in *Plautus*; and I believe it is not to be found elſewhere, in the whole Compaſs of *Latium.*

Occupabilis, I have met with this Word no where but in *Grotius. In his autem, quae proprie nullius ſunt, duo ſunt occupabilia. De Jure Belli, &c.* Page 88. *Occupator* is likewiſe of no better Authority; which the ſame Writer makes Uſe of, in the 81ſt Page of the ſame Book.

Occupatiuncula, Has no ancient *Roman* Writer to authorize the Uſe thereof. *Nugis et Occupatiunculis.* Dr. *Burnet, De Statu Mortuorum.*

Octuplex, This Adjective appears no where in the Claſſics. I find it in *Ruddiman*'s Grammar, Page 65. *Abundantia ſunt octuplicia.*

Officiolum, Surely thy Skill, *Eraſmus*, in the *Latin* Tongue, could have furniſhed thee with Words ſufficient to expreſs thy Meaning, without having Recourſe to Coinage! *Hoc Officiolum rependi*, is in his *Colloquia*, Page 16.

Olivula, It does not appear that the ancient *Romans* had any Occaſion for this Diminutive. See *Buchanan*'s *Pſalms*, the 52d. *Ego ceu virens Olivula.*

Omniparus, *Buchanan* makes Uſe of this Adjective, which I have found in no other *Latin* Writer. *Omniparae Sola vaſta Terrae. Pſalm* 50.

Omnisciens, and Omniscius, Theſe two Adjectives are often found in late *Latin* Writers, eſpecially

cially in Books of Divinity; but they have no claſſical Authority. *Grotius*, *De Veritat. Relig. Chriſt.* Page 10. *Sic et omniſcientem Deum.* And again, Page 21. *Omniſcius et omnipotens.* I think it is better to uſe a *Periphraſis*, (where the Senſe cannot be clearly expreſſed without it) than to call in the Aſſiſtance of a *barbarous Word.*

OPERATOR, Some Dictionaries quote *Statius* for this Word; but I cannot find it there. I rather think that *Tertullian* is the ancienteſt Author we can now find it in. *Duo earundem Operatores.* *More*'s *Utopia*, Page 131.

OPPLORATIO, This Word has no claſſical Authority to defend it, and therefore ought to be diſcarded. *Querulis his Oplorationis.* Sir *Tho. More*'s *Utopia*, Page 76.

ORATIO, This Word has been uſed by ſo many Chriſtian Writers, and ſo long a Time, for *Prayer*, that it will be difficult I am afraid, to perſuade ſome People, that it is uſed very improperly in that Senſe. But in the ancient *Roman* Authors, it has no ſuch Signification. However, it may plead a Preſcription of many Centuries, for it is the Language of the *vulgate Verſion* of the New Teſtament. *Per Orationem, et Jejunium. Matt.* xvii. 21. But *Beza* renders that Place by, *Per Precationem et Jejunium.* And *Caſtellio* by, *Per Preces, et Jejunium.*

ORDINARIE, *Tertullian* uſes this Adverb; but who would copy after him for pure *Latin?* *Grotius* has adopted it. *Voluntas ordinariè ſequitur Dationem. De Jure Belli, &c.* Page 115.

ORIGINALITER, This is a barbarous Adverb. The introducing of ſuch Words debaſes the Purity of the *Latin* Tongue; which, as it is a dead Language, ought to have Nothing added to it, that can be well avoided. *Originalitèr pendeat à Deo. Burnet, De Statu Mortuorum*, Page 159.

OSCITANTIA, We may juſtly except againſt this Noun as not being claſſical. *Oſcitantiâ etiam Scribentis Librarii. Le Clerc*'s *Ars Critica*, Vol. II. Page 113. *Cellarius*, in his *Antibarbarus*, ſpeaking of this Word, ſays, *Oſcitantia*

Oſcitantia ſine Auctore in Uſum recepta, Page 78.

Ovulum, Some Allowance may be granted to Phyſicians in writing *Latin*. But I ſee no Reaſon for the coining of this Word. Dr. *Mead*, in his *Monita Medica*, uſes it more thon once. See Page 211 and 212.

P.

Palabundus, I cannot find this Participle in any claſſic Writer. *Tertullian* is the oldeſt Author that I find quoted for it. *In Anfractibus palabundi*. *Grotius*, *De Verit. Relig. Chriſt.* Page 258.

Palpabilis, This Word ought to be rejected by good *Latiniſts*, as of no claſſical Authority. *Tenebris palpabilibus*. *J. Gerhard's Meditat. Sacrae*, Page 112.

Palpor, Where ſhall we find that this Word, in the paſſive Voice, ſignifies to be *felt* or *handled*, in any of the Claſſics? But the learned *Biſhop of Saliſbury* uſes it in this Senſe in his *Apologia*, Page 18. *Niſi videatur*, *niſi palpetur*.

Panoletria, *(i. e.) Utter Deſtruction.* I find this Word in *John Gerhard*'s *Meditat. Sacrae*, Page 62. *Hujus Mundi Panoletria*. As it is merely *Greek*, and never adopted by any *Roman* Author, that I know of; it had been better to have expreſſed it in *Greek* Characters, thus πανολεθρια. There are many Examples of this Kind in *Tully*'s Familiar Epiſtles.

Paralleli, *Milton*, in his *Defenſ. pro Pop. Angl.* in Page 72. has theſe Words, *Parallelis tantoperè delectaris*; which is an *Angliciſm*, and quite diſtant from the *Latin* Idiom, and by no Means to be imitated.

Paraphrasticus, This is no claſſic Adjective, being originally *Greek*; and never, that I know of, made a Denizen by the *Romans*. See *Trapp*'s *Praelect. Poet.* Vol. I. Page 84. *Paraphraſticâ Locutione*.

Parens, I find this Word uſed by *Raviſius Textor* for a *Relation*, or *near Friend*; which is a Senſe the *Latin* Idiom does not admit of. *Parentes* for *Des Parens* in *French* is a pure Galliciſm. *Aliquot*

Parentum tuorum. Epiſt. 1.

Paritas, This is not a claſſical Word. *Nec Paritate Miniſtrorum. Nicols* Περὶ Ἀρχῶν, Page 103.

Passio, Many later Writers uſe this Word for a *Paſſion*, or *Affection* of the Mind. But there is no claſſical Authority for it. *Roman* Writers have *Affectus, Affectio, Motus, Permotio, &c.* with *Animi* generally joined therewith, to expreſs that Meaning. See *Trapp*'s *Praelect. Poet.* Page 33. Vol. I. *Actiones omnes et Paſſiones.* See alſo Page 47.

Patibularis, This barbarous Word ſeems to have been made by *Milton*, on Purpoſe to abuſe *Salmaſius*, where he calls him *Patibularis Eques. Defenſ. pro Pop. Anglic.* Page 171.

Peccatrix, This is not a claſſical Word, though it may be found in ſome of the firſt Chriſtian Writers. *Peccatricem Carnem expiaret. J. Gerhard*'s *Miditat. Sacrae*, Page 17. The ſame Objection lies againſt *Peccator.*

Peculiola, I cannot find that this Diminutive was ever made free of the City of *Rome. Buchanan* uſes it in his Life written by himſelf; and alſo Sir *Thomas More* in his *Utopia*, Page 65. *Tully*, inſtead of this Word, has *Parvula Pecunia*, and *Modica Pecunia.*

Pegasarius, This is a a barbarous Word, and what *Textor* had no Occaſion to make Uſe of. *Alius Fullo, alius Pegaſarius. Epiſt.* 27.

Penes, This Prepoſition is joined to *Perſons*, and never to *Things*, that I have obſerved; except when a Thing is perſonified, as in this Sentence in *Horace*,

——————Si volet Uſus,
Quem penes Arbitrium eſt, et
Jus et Norma Loquendi.

where Volition is attributed to *Uſus*, as if it were a Perſon. The following Sentence therefore appears to me to be barbarous; *Si penes Deorum Optionem eſſet.* It is in Dr. *King*, *De Origine Mali*, Page 71.

Perceptibilis, This Adjective belongs to the Jargon of the School-philoſophy. *Æternitas nullo Intellectu humano perceptibilis. J. Gerhard*'s *Meditat Sacrae*, Page 259.

Peremptorius, Denoting *killing* or *deſtructive*, is far from being a claſſical Word. *Labor non ſolùm periturus, ſed etiam peremptorius. J. Gerhard's Medit. Sacrae*, Page 177.

Perfunctorius, I cannot find this Word in any good *Roman* Author. The Adverb *Perfunctoriè* alſo is only to be found in the ancient Law-writers. *Joubert* in his Dictionary, under the Word *Acquit*, ſays, *Nous pouvons les leur laiſſer, (i. e.) We may leave thoſe Words to the Lawyers*. Other Writers have no Occaſion to uſe them. In the Preface to *R. Johnſon*'s *Ariſtarchus Anti-Bentleianis*, Page 4. I obſerve theſe Words, *Perfunctoriâ Operâ Rem omnium difficillimum confici poſſe*. And in *Le Clerc*'s *Ars Critica*, Vol. I. Page 53. *Scriptores non ſunt perfunctoriè legendi*.

Perlator, *Auguſtine* is quoted for this Word; but it is not claſſical. *Perlator Inſtrumenti obligatorii. Grotius, De Jure Belli, &c.* Page 154.

Perplexus, I am of Opinion, the *Superlative* of this Adjective cannot be found in any of the Claſſics. In Sir *Thomas More*'s *Utopia* we have, *Perplexiſſimarum Acervo Legum*, Page 203.

Persuasiuncula, Though this Word appears to be formed ἀναλόγον, yet it is not of claſſic Authority. *Minimo conſtat, id eſt, ſolâ Perſuaſiunculâ. Eraſmus*'s *Moriae Encomium*, Page 122.

Perturbator, Though this Noun ſeems regularly formed from *Perturbo*; and we find *Perturbatrix* in *Tully*, yet, I believe, it is not to be met with in any of the Claſſics. Don't we obſerve *Singularities* in all Languages? Why may not this be one of them? Seeing therefore we can do very well without it, let it not be taken as a genuine *Latin* Word. *Rerum publicarum Perturbatoribus. Jewell*'s *Apologia*, Page 12.

Philosophaster, Upon this Word, and others of the like Stamp, I need only to recite *Voſſius*'s Remark; *Philoſophaſter ἀναλόγως quidem fictum; malim tamen cum Veteribus, minutus Philoſophus, vel Plebeius.* I find it in one of our School-Books. *Iſtos Hypocritas, et Philoſophaſtros.*

Philoſophaſtros. *Textor*'s *Epiſt.* 55.

Pinguiculus, I meet with this Adjective no where but in *Eraſmus.* It has not the Stamp of claſſical Antiquity. *Moriones mei Pinguiculi ſunt.* *Moriae Encom.* Page 35.

Plausibilis, I have not yet obſerved, that this Adjective is compared in any claſſic Writer; But *Eraſmus* in the firſt Page of his Colloquies, ſays, *Praeſtat abuti minùs propriis, ſed plauſibilioribus.*

Plerique, I find in our *Officium Hominis*, this Expreſſion; *Suntque plura Animalia, quae, quantum ſua refert, plerique noſtri ſapientiùs agunt.* Where, according to our Grammar Rules, inſtead of *pleriſque noſtri*, it ought to be *pleriſque noſtrûm.* See Page 102. of *Offic. Hominis.*

Pluries, This Word is uſed by ſome Moderns for *Sæpe*, and there is one Example in *Caeſar* that countenances that Uſage; but I rather ſuppoſe that to be a falſe Reading for *Plures.* It is the beſt Way therefore to avoid the Uſe of it, becauſe of its doubtful Authority; and likewiſe as there is no abſolute Need of it. See Dr. *Mead*'s *Monita Medica*, Page 41.

Poetaster, See what I have ſaid concerning Words of this Stamp, under *Medicaſter*, and *Philoſophaſter.* *Veredariis, et Poetaſtris pergratum.* *Bates*' *Elenchus*, Page 299.

Pomariolum, I find this Diminutive in no *Latin* Writer, but *Sebaſt. Caſtellio*, and his Authority is too recent to warrant the Uſe of it. *Mea Sponſa concluſum Pomariolum.* *Cantic. Cant.* Cap. iv. V. 12.

Pomoerium, I never yet found this Word, in the Plural Number, in any of the Claſſics. *Pomoeria Chriſtianae Urbis.* *Leland De Scrip. Britan.* Vol I. Page 82. *Mortalis Sortis Pomoeria tranſilire.* *Eraſmus*' *Moriae Encomium*, Page 84.

Porticulus, For a Diminutive of *Portus*, I take to be a new-coined Word; *Addidit et Porticulum, in quem parva Navigia ſe recipiunt.* *Polyd. Verg. Angl. Hiſt.* Page 35.

Potestativus,

Potestativus, This Word is not claſſical; yet I think *Tertullian* uſes it. *Ipſa quoque ſit poteſtativa (Conditio). Grotius, De Jure Belli, &c.* Page 152.

Praecalidus, I have not met with this Compound Adjective in any of the claſſic Writers; and leſt any ſhould uſe it on Dr. *J. Freind*'s Authority, I take Notice of it here. See his *Commentarius II. de Febribus. Neſcio an in Cauſa fuerit praecalida illa Tempeſtas.*

Praecedaneus, or Praecidaneus, I look upon this as an obſolete Word, and rarely found in any claſſic *Roman* Writer. Nothing, I think, but the Explanation of ſome Uſage of Antiquity ſhould give it a Place in modern Books. *Ad praecedaneos Actus pertinet. Grotius, De Jure Belli, &c.* Page 158.

Praeceptiuncula, It is a very undue Liberty, that ſome modern *Latin* Writers take in forming Words to their Taſte: The *Latin* is now a dead Language, and admits of no ſuch Licence, except in a few extraordinary Caſes. I find this Word in *Burnet*'s *Archaeol. Philoſoph.* Page 296. *Minimam violare Praeceptiunculam.* And in *Eraſmus*'s *Colloquia*, Page 41. *Is eam Aetatem hujuſmodi Praeceptiunculis imbuit.*

Praecognitio, Is not to be found in the Claſſics, and therefore to be rejected by good *Latiniſts. Certè nec Praecognitio, neque Numinis ullum Decretum. Nicols* Περὶ Ἀρχῶν, Page 64.

Praedecessor, I wonder our learned *Cambden* ſhould make Uſe of this barbarous Word. See his *Annal. Rerum Angl.* Pars I. Page 24. *Quod de Henrico tertio Praedeceſſore legerat.*

Praefidenter, I have never yet found this Adverb in any good *Roman* Author. See *Milton*'s *Defenſ. pro Pop. Angl.* Page 255. *Praefidentèr et verbosè.*

Praegustatio, *Sebaſt. Caſtellio* uſes this Word, in his Tranſlation of *Thomas à Kempis*; but I cannot meet with it in any of the Claſſics. *Praeguſtatio quaedam Patriae celeſtis*, Page 102.

Praeputiatus, *Tertullian* makes Uſe of this Word, who is copied by

later

later Writers; but it is not claſſical. See *Caſtellio*'s Verſion of the New Teſtament. *Roman* ii. 27. *Qui Naturâ praeputiatus Legem exequitur.*

Praestabilitas, This Word does not appear in any of the Claſſics. *Caſtellio* uſes it in his Tranſlation of *Thomas à Kempis. Praeſtabilitate liberae Mentis*, Page 144.

Praevalentia, This is no claſſic Word; and I think the later Lawyers were under no Neceſſity to coin it. *Quod pluris eſt id Praevalentia ſua quod minus eſt ad ſe trahat. Grotius, De Jure Belli, &c.* Page 138.

Primario, I cannot find that the ancient *Romans* ever uſed this Word as an Adverb; yet the accurate and induſtrious *Ruddiman* has it in his *Gram. Lat. Inſtitutiones*, Page 4. *Quae, Rem primariò ſine Tempore ſignificat.*

Privatus, I never found this Adjective compared in any ancient *Roman* Writer. *Privatioribus adhuc Muſæi Officiis. Officium Hom.* Page 34.

Prolifer, Our ingenious Poet *Cowley* uſes this Word, but it was unknown to the *Romans*. *In proliferam —— penetrare Domum. Lib. Plant.* Page 96.

Promachus, As this Word is purely *Greek*, and not adopted by the ancient *Romans* into their Tongue, it ought to be written in *Greek* Characters. *Ac noſtri Certaminis fidelis Promachus eſſet. J. Gerhard*'s *Meditat. Sacrae*, Page 206.

Promissorius, Where ſhall we find this Word in the Claſſics? I believe it is in vain to look for it. *Eſt et aliud Juramenti Genus, promiſſorium dictum. Officium Hom.* Page 70.

Prominulus, Why does *Eraſmus* give Scholars Words to learn, that are not claſſical? It was certainly Inattention that ſometimes miſled him. *Ventre prominulo. Colloquia*, Page 13.

Promptitudo, Though this Word be adopted by ſome elegant modern Writers in *Latin*; and has got a Place in ſome good Dictionaries, yet it ought to be rejected, becauſe it is not claſſical. The induſtrious *Faber*, in his *Theſaurus*, makes

makes the following Remark upon this Word; *Probatae Latinitatis Vox haud eſt*; *Cicero vocat Propenſionem, Alacritatem, &c. Mirâ quâdam Promptitudine.* Dr. *Mead*'s *Monita Medica*, Page 236. *Quâ erat Ingenii Promptitudine. J. Leland, De Script. Britann.* Vol. I. Page 215.

Pronumen, Though the *Romans* had *Conſul*, and *Proconſul*; *Praetor* and *Propraetor*, *&c.* Yet I don't know that they had *Pronumen* as well as *Numen*, in their Language; therefore Mr. *Cowley*'s Liberty is unwarrantable in this Line;

Et quaſi Pronumen Diva creare ſuum.
Lib. Plant. Page 114.

Propagatrix, Few People would ſcruple to uſe a *Latin* Word, that they found in *Eraſmus*. But he was ſometimes miſled by Cuſtom, Inattention, or improper Authorities. This Word is not of claſſic Purity. *Humani Generis eſt Propagatrix. Moriae Encom.* Page 30.

Proruptio, I cannot imagine why Dr. *Mead* made Uſe of this barbarous Noun, ſeeing *Eruptio*, which is claſſical, would ſo fully have anſwered his Purpoſe. *Puſtularum Proruptioni obſtant. De Variol. &c.* Page 93.

Protector, *Buchanan* makes Uſe of this Word, which is to be found only in Writers, ſince the Corruption of the Purity of the *Roman* Language. *Noſtrae Gentis ab ultimo Protector ortu. Pſalm* 71.

Prôvinciola, We have no more Occaſion for this Diminutive than the *Romans* had; and as it is not to be found in their Works, they are inexcuſable who uſe it now. See *Leland, De Script. Britann.* Vol. I. Page 69.

Pruriginosus, I cannot ſee that this can be called a claſſical Word from the Authorities, which are quoted for it; *viz. Legum digeſta*, and *Priapeia*. I find it in a great modern Critic's and Grammarian's Writings. *Pruriginoſum maledicendi Ingenium. Richard Johnſon*'s *Ariſtarchus Anti-Bentl.* Page 9. *of his Preface.*

Publicator, This is a barbarous Word, though uſed by the learned *Grotius*. The ancienteſt Writer, that I have ſeen quoted for it, is

Sidonius Apollinaris, a *French* Biſhop, who flouriſhed in the Vth. Century. *Noſtri Dogmatis Publicatores. De Verit. Relig. Chriſt.* Page 335.

Purgatrix, Though this Word ſeems regularly formed by Analogy from *Purgo*, yet it is not claſſical. *Tertullian* uſes it, but his Example is not ſufficient. See *Cowley*'s *Lib. Plant.* Page 110. *Purgatrix Oculi, &c.*

Puritas, *Voſſius*'s Remark upon this Word is this; *Nec Puritas puri eſt Sermonis.* Yet it is to be found in *Palladius*, and *Macrobius*. However, as the beſt Claſſics never uſe it, let it be diſcarded, ſeeing we can do very well without it. *Fideique certae Puritas. Buchan. Pſalm.* 51.

Pusillitas, I wonder ſo good a Latiniſt as our *Milton* was, ſhould make uſe of this mean Word. *Puſillitatem Animi. Defenſ. pro Pop. Angl.* Page 31.

Putiditas, I cannot find this Word in any *Roman* Author; nor can I tell whom *Eraſmus* copied in the Uſe of it; for I can hardly ſuppoſe he would coin it, to ſerve his preſent Purpoſe. *Si Putiditatis Vitio contaminetur. Moriae Encomium,* Page 50.

Q.

Quamprimum, This Adverb is very often miſtakenly put for *ubi primùm*, or *cum primùm*, by many of our learned Moderns. This is a great Error, for their Significations are very different. Thus in *Terence*'s *Andria*, Act II. Scene II. *Quamprimùm hoc me libera miſerum Metu.* Where it ſignifies, *as ſoon as you can*; *as ſoon as poſſible.* And again, *Eunuch*, Act V. Scene IX. *Fac quam primùm haec audiat.* See frequent Examples of this wrong Uſage in the firſt Part of *Cambden*'s *Annal. Rer. Angl.* Page 45, 48, 65, 69, 103, *&c.* *Quamprimùm ſanctum aliquod Coeleſtis Gratiae, Deſiderium in Corde ſentis. Gerhard*'s *Meditat. Sacrae*, Page

Quilibet, Our Rule, in *Lily*'s Grammar, ſays *Noſtrûm et Veſtrûm Genitivi ſequuntur Diſtributiva, Partitiva, &c.* The following Sentence therefore, according to that Rule, muſt be falſe *Latin.*

Foedus

Foedus cum quolibet Noſtri in Baptiſmo. Officium Hom. Page 49.

Quintuplo, I know not where to find this Word in any of the Claſſiics. And as to forming Words by *Analogy*, ſee my Remark under the Word *Subaero. Cum Furta quadruplo, aut quintuplo vult lui. Grotius, De Jure Belli, &c.* Page 238.

R.

Rabbinicor, I have met with this Verb no where, but in *Milton*'s *Defenſ. pro Pop. Angl.* Page 183. *Quicquid rabbinicaris.*

Ratifico, This Verb, I believe, has no claſſical Authority, and therefore ought to be avoided, as there is no Occaſion for it in the *Latin* Tongue. *Ratificando Tractatum Edenburgenſem. Cambden*'s *Annal. Rer. Angl.* Vol. I. Page 66.

Rebullio, I imagine Mr. *Cowley* was miſled by ſome Dictionary, in the Uſe, and Signification of this Verb. For I know of no ancient Author that uſes it, but *Apuleius*, and there it is joined to an Accuſative Caſe.

Ollis clauſa rebullit Aqua.
Lib. Plant. Page 42.

And again,

Hydra rebullit Aquae prodigioſa novae, Page 36.

Receptatrix, This Word is not to be found in the Claſſics, though it ſeems regularly formed from *Receptator. Tully* has *Receptrix*, which anſwers the Purpoſe of this Word as well or better. *Receptatricem Poliarchi eſſe Timocleam. Barclaii Argenis*, Page 68.

Receptus, I cannot find that this Participle is compared in any of the Claſſics. In *Grotius*'s Treatiſe, *De Jure Belli, &c.* there is this Sentence; *Receptiorem ſequamur Interpretationem*, Page 221.

Rectitudo, This Word has got a Place in ſome of our Dictionaries; but it is not claſſical. *Tertullian* and *Auguſtine* uſe it, which may be thought ſome Excuſe for Dr. *Burnet. Rectitudini et Juſtitiae divinae non congruit. De Statu Mortuor.* Page 4.

Refictus, There is no good Authority to be ſhewn

for this Word; I find it in *Le Clerc*'s *Ars Crit.* Vol. II. Page 301. *Ad vulgatam Verſionem reſicti.*

Refrigerium, This Word is uſed by ſome eccleſiaſtic Writers; but *Refrigeratio* is in *Tully*, and other good *Roman* Authors, which makes the former needleſs. *Ad coeleſtis Refrigerii pervenias Delicias. J. Gerhard*'s *Meditat. Sacrae*, Page 172.

Refutator, I believe this Word can be traced no higher than the IIId Century; yet it is uſed by ſo good a Latiniſt as *Milton. Tuus ipſe Refutator es. Defenſ. pro Pop. Angl.* Page 117.

Regiuncula, Is a Diminutive formed from *Regio*, but without any claſſical Authority. *Sunt Regiunculae aliquot exiguae. Buchan. Rerum Scot. Hiſt.* Page 21.

Regnulum, This is an affected Dimunitive, unknown to the ancient *Romans*. See it, in the plural Number, in *Baxter*'s Preface to his *Gloſſary*.

Remunerator, *Caſtellio* makes uſe of this barbarous Word in his Verſion of *Thomas à Kempis. Bonorum omnium Remunerator*, Page 93. The Author of the vulgate Tranſlation of the Bible, alſo uſes it, *Hebr.* xi. 6. But *Caſtellio* does not copy him in that Place; but inſtead of *Remunerator*, has *Praemia rependere*, expreſſing it by an elegant Periphraſis.

Renitentia, I know of no ſuch Subſtantive as this, in any ancient *Roman* Writer. *Sine Lucta et Renitentia. J. Gerhard*'s *Meditat. Sacrae* Page 265.

Renitesco, I cannot find this Verb in the Claſſics. But *Cowley* has it in his *Lib. Plant.* Page 35.

Nivibus reniteſcit purpura junctis.

Renovatrix, I believe, it is in vain to ſeek for this Word in the Claſſics. 'Tis in *Buchanan*'s Verſion of the Pſalms. *Laeti renovatrix Gloria Saecli*, Pſalm lxxxvi.

Repensatio, This Noun is inſerted in ſome of our Dictionaries, but without any claſſical Authority for it. *Repenſationis expers. Grotius*,

Grotius, De Veritat. Relig. Chriſt. Page 148.

Reprecor, *Eraſmus*, in the 4th Page of his Colloquies, ſays *Tantundem tibi reprecor.* But this is a barbarous Compound, though ſet as an Example for Scholars.

Responsivum, This Word is uſed for an Anſwer; and who would not take it to be claſſical, as it is in *Ruddiman*'s Grammar? *Pars ſecunda*, Page 10. *Reſponſivum cum ſuo Interrogativo convenire debet in Caſu.* Great Care ſhould be taken not to miſlead Learners at the firſt, in the Choice of Words. I believe alſo that *Interrogativum* may be rejected on the ſame Account.

Retalio, Young Latiniſts ought to be cautioned with Regard to the Uſe of this Verb. *A. Gellius* is, I believe, the only ancient Author, in which it occurs; and there but once. See Sir *Thomas More*'s *Utopia*, Page 166. *Quam invicem retaliet dolor.*

Retrusus, I have not yet found, that this Participle is compared in any claſſic Author. Let us keep to Authorities. *Myſterium his quoque retruſius. Eraſmus' Moriae Encomium*, Page 180.

Revestitus, This Word is not claſſical. I believe it may be found in *Tertullian*; on whoſe Credit perhaps Dr. *Burnet* thought it would paſs current. *Animae Corporibus ſui generis reveſtitae. De Statu Mortuorum*, Page 4.

Revocabiliter, I have met with this Adverb, in neither ancient, nor modern Writer, except *Grotius*. *Nec tantùm irrevocabilitèr, ſed et revocabilitèr. De Jure Belli, &c.* Page 118.

Ribaldus, I wonder ſo elegant a Writer as Sir *Thomas More* ſhould diſgrace his Stile with this paltry Word; ſee his *Utopia*, Page 78. *Deriſor, Scurra, Ribaldus.* It is probable he was miſled by ſome former Author, whoſe Latinity he had a good Opinion of; by which Means ſuch baſe Words are continued; unleſs he thought ſuch Expreſſions proper enough to be put into the Mouth of a ſnarling, ignorant Monk.

S.

Salvifico, and Salvificus, May be found in ſeveral eccleſiaſtical Writers, but they are Words unknown to the ancient *Romans*. *Salvifico Nomine tuo.* *J. Gerhard's Meditat. Sacrae*, Page 28.

Sanctulus, This is a Diminutive, which I ſuppoſe *Eraſmus*, without any Neceſſity, copied from *Jerom*. *Sanctulus es, qui iſta poſſis.* *Colloquia*, Page 36. It is better to keep to Words, and Phraſes, of claſſical Authority, than to follow theſe Liberties taken even by great Men.

Sanguificus, I believe this Word was unknown to the ancient *Romans*. *Analogy* is no certain Rule to go by, in writing *Latin* now. I find it in a common School-Book. *Magis ſanguificae ſunt Uvae Corinthiacae.* *Familiares colloquendi formulae*, Page 135.

Scientificus, This is a barbarous Compound, yet I find it in *Nicols'* ingenious Poem *De Literis Inventis*. *Signa ſcientifica, et referentia Nomina rebus*, Page 15.

Scripturio, I believe this Verb came out of *Sidonius Apollinaris's* Mint; for I know of no Author more ancient, that uſes it; *Iſtud Scripturientium Vulgus.* *Trapp's Praelect. Poet.* Vol. I. Page 13.

Seductor, This is no claſſic Noun, though uſed by the learned Biſhop *Jewell*, in his *Apologia*, Page 3. *Pro Seductore Populi, pro Homine bibulo.* In which Sentence I may alſo obſerve, that *Bibulus* is not very proper in that Place; I know of no *Roman* that puts it for a Drunkard, or *Vini Potor*, a *Wine-Bibber*; to which Word in the New-Teſtament the *Biſhop* had undoubtedly an Eye. Inſtead of *Seductor* the better Latiniſts uſe *Corruptor*, or *qui Seducit*.

Septimana, *Voſſius*, ſpeaking of this Word, ſays, *Latinum non eſt, etſi paſſim obtineat.* And he finds great Fault with both the *Scaligers* for uſing it, for *Hebdomas*, or *Hebdomada*; and upon theſe two Words makes this Remark. *Hebdomas tàm Graeci quàm Latini; ſed Hebdomada in Recto, ſolùm Latini.*

Seriatim, I know of no good Authority that this Adverb can claim, though it has got a Place in our Dictionaries, and School-Books. *Seriatim Menſes in ſuis Officiis manent.* *Textor*'s *Epiſt.* Page 58.

Sesquennium, This Word, as far as I can find, was unknown to the ancient *Romans.* I find it in the Writings of the learned *Meurſius.* *Seſquennio in Italia tranſacto.* *Athenae Batavae*, Page 118.

Similaris, I meet with this Word in *Burnet*'s *Arch, Philoſoph.* though there is no claſſical Authority for it. *Has Particulas alii ſimilares, alii diſſimiles eſſe voluerunt*, Page 143. In ſome of our Dictionaries it is obſerved to be a *medical* Term. What Neceſſity the Gentlemen of that Faculty may be under, to make Uſe of a barbarous Word, I cannot ſay; but I think in the Paſſage cited above, *ſimiles* might well have been oppoſed to *diſſimiles.*

Solummodo, The Authority of this Adverb is juſtly ſcrupled, though frequently uſed by many learned Moderns. I find but one Example in any of the Claſſics, to countenance it; and that is in *Pliny*'s *Nat. Hiſt. Lib.* 34. *Cap.* 8. *Unam ſolummodo Zenonis Statuam.* Now whereas *Tantummodò* is found in every *Roman* Author, of every Age, a thouſand Times to the other's once; who would not reject the former, and chuſe this latter? *Id ſolummodò advertendum.* *Rohaulti Phyſica*, by Dr. *S. Clarke*, Page 6. See alſo Dr. *Trapp*'s *Praelection. Poet.* Page 4. and 9. *&c.*

Somnolentus, I cannot properly call this Adjective claſſical. Neither are we under any Neceſſity to uſe it. *R. Textor*, the Author of ſome School-Books, has it in the Comparative Degree. *Gliribus Somnolentiorem*, *Epiſt.* 40. I find it likewiſe in *Eraſmus*'s *Adagia*, Page 709.

Spiratio, Let us leave this Noun to the eccleſiaſtical Writers, who principally make uſe of it; I have alſo ſeen *Scribonius Largus* quoted for it; but as I am not acquainted with that Writer, I cannot ſay what Credit he has, as a Claſſic. *A Patre et Filio una Spiratione*

one ab aeterno procedit. J. Gerhard's Med. Sac. p. 110.

Sponsula, This Diminutive ſeems to be of the new Coinage, and therefore unworthy of a Place among *Roman* Words of the true old Stamp. *Ut Sponſulae, Speciem exhiberet. Bates' Elenchus*, p. 252.

Stillula, I do'nt know but that we are obliged to *Tertullian* for this Word. It has got a Place likewiſe in our Dictionaries, where Words are often taken from bad Authorities, and ſo Barbariſms are propagated. *Minutiſſima quaedam Stillula eſt. Eraſmus' Moriae Encom.* p. 235.

Stultesco, Some Dictionaries refer us to *Plautus* for this Verb; but I cannot find it there, nor in any other of the Claſſics. If it depends upon a various Reading, its Authority may be juſtly controverted. *Eraſmus* uſes it. *Magis ſtulteſcere. Moriae Encomium*, p. 36.

Subaero, Is not a claſſical Verb. I find it in *Cambden*'s *Annal. Rer. Angl. Pecuniam primus Regum Angliae ſubaeraverat.* Pars I. pag. 62. Here it may be obſerved, that though this Verb was not in Uſe amongſt the *Romans*, yet the Participle paſſive was, as appears from this Line in *Perſius*,

Ne qua ſubaerato mendoſum tinniat Auro.

There are theſe *Singularities* in all the Languages, that I am acquainted with; by which we ſee the Neceſſity of keeping to *Authorities*, eſpecially in what we call a *dead Language*. For if we form new Words, according to *Analogy*, upon every ſeeming Occaſion, the *Latin* would ſoon be another Language to what it was in the Time of the *Romans*.

Subalternus, What a barbarous Word is this? Yet I find it made Uſe of by ſo eminent a *Latin* Writer as Dr. *Burnet. Subalternas Notiones ejuſdem Sephiroth. Archaeol. Philoſ.* pag. 50.

Subaquaneus, This is a barbarous Compound. It is probable, Dr. *Burnet* inſerted it in his Writings on the Credit of *Tertullian*, or ſome of his Followers. *In hac Terra ſubaquanea et uterina. Archaeol. Philoſ.* p. 141.

Subaudio,

Subaudio, This is not a claſſical Verb. It is uſed by ſome of our modern Writers ſignifying to *over-hear*, or *hear*, as when we liſten to a Thing. Thus in Dr. *Burnet*'s *Archaeol. Philoſoph.* pag. 98. *Videor mihi ſubaudire Aliquem dicentem.* By Others, denoting ſomething underſtood. As in *Lily*'s Grammar, pag. 140. *Subauditur Filia*; and again, *Subaudi Ferrum.*

Subindico, As the ancient *Romans* ſeem to have had no Occaſion for *Subindico* in their Language, we ſurely may expreſs our Sentiments, as well as they did, without it. *Futuram Renovationem multis in Locis ſubindicat.* *Burnet*, *De Statu Mortuorum*, pag. 217.

Subinnuo, Is not a Verb of claſſical Uſe. I find it in *Le Clerc*'s *Ars Critica*, Vol. II. pag. 185. *Aliam Rationem ſubinnuimus.*

Sublascivus, I find this Compound no where but in *Eraſmus*: It is a Pity he made uſe of it, for his Authority may well miſlead Learners. *Equum alacriorem ac ſublaſcivum.* *Colloquia*, pag. 63.

Sublunaris, I wonder our Compilers of Dictionaries ſhould inſert ſuch a Word as this, without ſetting a Mark of Reprobation upon it. See Dr. *Burnet*'s *Archaeologia Philoſophica*, p. 130. *Ex Chao Mundus ſublunaris.*

Submissime, The Poſitive *ſubmiſsè*, and the Comparative *ſubmiſſiùs* may both be found in *Tully*; but I believe it would be Labour loſt to look for *ſubmiſſimè* in any of the Claſſics. *Caſtellio* uſes it in his Verſion of *Thomas à Kempis*, pag. 119. *Submiſſimè ſubjugare.*

Subolfacio, I take this to be a barbarous Compound. *Qui Fraudem non ſubolfaciant.* *Le Clerc*'s *Ars Critica*. Vol. II. pag. 391.

Subocculte, This is an Adverb of a fanciful Compoſition. If all *Latin* Writers were to take ſuch a Liberty, where would it end? Doubtleſs in the Ocean of Confuſion. See *Caſtellio*'s Verſion of the New Teſtament, *John* vii. 10. *Non palàm, ſed ſubocultè.*

Subpars, This ſeems to me to be a Kind of a non-

ſenſical

ſenſical Word, which I have met with no where but in Dr. *King*'s Book, *De Orig. Mali*, pag. 46. *Ratione Partium et Subpartium.*

Subsanno, Though this Verb be as old as the Author of the vulgate Verſion of the Bible, yet it is not claſſical. *Criſpâ Nare ſubſannent. Textor*'s *Epiſt.* 58.

Suffarcino, One would think that Dr. *Trapp* was hard put to it in the Choice of Words, to make Uſe of this; which, if it has any Meaning, is not properly applied in the following Expreſſion. *Poema quicunque ſuffarcinat. Praelect. Poet.* Vol. II. pag. 104.

Suffitorius, This Adjective does not appear to be claſſical. *Ad Arae ſuffitoriae Dextram. Luke* i. 11. of *Caſtellio*'s Verſion.

Summarie, We have no Occaſion for this new-made Word. *Breviuſculè, tantùm et ſummariè.* Dr. *Burnet*, *De Statu Mortuorum*, pag. 105. The ſame Objection lies againſt *breviuſculè*.

Suppono, I cannot find that, in any claſſic Author, *ſuppono* ſignifies *I ſuppoſe*, or *I think*; and yet it is uſed in this Senſe by many later Writers in Latin, as will appear from the following Examples. *Supponit Gallicus Interpres. Trapp*'s *Praelectiones Poeticæ*, Vol. I. pag. 38. *Dum aliquid praeter nos ipſos exiſtere ſupponimus. King*, *De Origine Mali*, pag. 24. *Moſchum autem illum eundem eſſe ſuppono cum Moſcho Strabonis. Burnet*'s *Archaeol. Philoſoph.* pag. 42. *N. B.* This whole Sentence is barbarous. See the Notes upon *Idem*.

Suscitator, This Word is not claſſical. *Tertullian* is quoted for it in ſome Dictionaries. 'Tis probable *Caſtellio* following ſome ſuch Authority made Uſe of it, in his Verſion of the New Teſtament. *Sed Deo Mortuorum Suſcitatori*, 2 *Cor.* i. 9.

Susurro, This is a barbarous Word for a *Slanderer*, or *Backbiter*. Let it be diſcarded as unneceſſary. *Detractorem, Suſurronem, &c.* Sir *Thomas More*'s *Utopia*, pag. 78.

Synchronius, Is a *Greek* Word; but as the ancient Writers of pure *Latin* never

never adopted it, I ſee no Reaſon why the Moderns ſhould. But if any think ſuch a Word an Ornament to their Stile, or more expreſſive than any *Latin* one, let them write it in *Greek* Characters, as *Voſſius* and other learned Men have done. But the Original is συγχρονος, and not συγχρονιος. *Brithi Synchronius fuit.* *Leland, De Script. Britann.* Vol. II. pag. 397.

T.

Tautologus, This is a mere *Greek* Word, and ought to be written in the *Greek* Character, as the ancient *Romans* never gave it a Currency in their Language. See *Milton*'s *Defenſ. pro Pop. Angl.* Page 172. where he calls *Salmaſius*, *Aretalogum*, and *Tautologum.*

Tempusculum, If Words of this Sort may be formed at Pleaſure, by *Latin* Writers, we muſt no longer contend for, nor aim at, *the Purity* of that Language. If the *Romans* could expreſs themſelves clearly without a *Tempuſculum*, why may not we? *Archiepiſcopum fuiſſe ad Tempuſculum deſignatum.* *Leland, De Script. Britan.* Vol. I. page 69.

Tentus, This Participle paſſive of *Tendor* is warrantable. But *tentus* of *teneor*, ſignifying *retained*, cannot, I preſume, be found in any of the Claſſics. *Quorum (peccata) tenueritis, tenta erunt*, *John* xx. 23. *Caſtellio*'s Verſion.

Terrella, This is an affected Diminutive, coined without any real Neceſſity. Dr. *Burnet* uſes it more than once, in his *Archaeol. Philoſoph.* See his Preface, and page 300.

Timidiusculus, This is a fanciful Diminutive, and unworthy of a Place in a School-Book. *Me tecum loquentem Timidiuſculum.* *R. Textor, Epiſt.* 53.

Timidulus, This Adjective has got a Place in ſome of our Dictionaries, and we are referred to *Plautus* for it; but I cannot find it there, nor in any other ancient *Roman* Writer. *Sapientia Timidulos reddit.* *Eraſmus*'s *Moriae Encomium*, page 201.

Traditiuncula, This is

is an unneceſſary Diminutive, unknown to the ancient *Romans*. *In hominum Traditiunculis*. *Eraſmus*'s *Moriae Encomium*, page 172.

Traductio, For a Tranſlation out of one Language into another, is a meer *Galliciſm*. The Ancients never underſtood it in that Senſe. *De Traductione in aliam Linguam agit*. *Burnet*'s *Archaeol. Philoſ.* page 96.

Transgressor, I think this Noun cannot be found in any of the Claſſics. It has got a Place indeed in moſt of our Dictionaries, and ſome quote *Jerom* for it. The learned and cautious *Beza* alſo uſes it, in his Verſion of the New Teſtament. *Pro Tranſgreſſoribus rogavit. J. Gerhard*'s *Meditat. Sacrae*, page 53.

Transudo, I cannot find this Compound in any Claſſic Writer. *Per Cutis Meatus Tranſudare*. Dr. *Mead*, *De Variolis*, &c. page 42. *Exſudare*, which is good Latin, would, I preſume, have anſwered the Doctor's Intention as well, as *tranſudare*.

Triobolaris, This Adjective may be found in ſome modern *Latin* Writers, but it is deſtitute of claſſic Authority. *Profeſſor Triobolaris*. *Milton*'s *Defenſ. pro Pop. Angl.* page 16.

Trituratorius, I cannot find this Adjective in any Author of Antiquity. I meet with it in *Bates' Elenchus*, page 242. *Trituratoriis Inſtrumentis*. By which I ſuppoſe he means *Flails*.

Trivialiter, I have not met with this Adverb, in any ancient *Roman* Author. *Hominis, non trivialitèr Eruditi*. *Leland*, *De Script. Britan.* Vol. I. page 166.

Triumphatrix, I find this feminine Verbal, in a modern *School-Book*, but have not met with it in any ancient *Roman* Writer. *Familia Triumphatrix*. *Familiares colloquendi Formulae*, page 113. As this Book has gone through *five and twenty* Editions, it is a pity greater Care was not taken to publiſh it more correctly.

Tui, The learned Dr. *Freind* has the following Expreſſion, *Tui erit Rationum momenta ità expendere, ut*---- It is near the End of his

ninth

ninth Commentary *De Febribus*; which I think cannot be juſtified, either by the Practice of the ancient *Romans*, or our common Grammar-Rules. See *Lily*'s Gram. page 147.

Turgescentia, I know not in what claſſic Writer this Noun can be found. Dr. *Mead*, in his Treatiſe *De Imperio Solis et Lunae*, page 33. has theſe Words. *Liquorum ejus in Canalibus ſuis Turgeſcentiae.*

Turpifico, It muſt be allowed that *Seb. Caſtellio* was a great Maſter of the *Latin* Tongue; yet few modern Writers, in that Language, have taken ſuch undue Liberties as he has done; of which this compound Verb is one Inſtance. *Caput ſuum Turpificat*, 1 *Cor*. xi. 3.

V.

Vastatricula, This I take to be one of *S. Caſtellio*'s fanciful, unneceſſary Diminutives, for I find it no where elſe. *Vulpeculas Vinearum vaſtatriculas. Cant. Cantic.* Cap. 2. ver. 15.

Vectrix, Though this Noun ſeems regularly formed, I cannot find it in any claſſic Author. *Cowley* has it in this Line,

Io, vectrix Auri felicior, Argo.

Lib. Plant. page 275.

Vegeto, I have not obſerved that this Verb is ever uſed, in the *paſſive* Voice, by any ancient *Roman* Writer. Yet it has got a Place in ſome of our beſt Dictionaries, and *Lucretius* is quoted for it; but I can find no ſuch Word there. See Biſhop *Jewell*'s *Apologia*, page 37. *Vivificamur, vegetamur, et paſcimur ad Immortalitatem.*

Venditrix, Though this Word ſeems rightly formed by *Analogy*, and has got a Place in many of our Dictionaries, yet I ſuſpect its claſſical Authority. *Caſtellio* uſes it, in his Verſion of the New Teſtament. *Purpurae Venditrix*, *Acts* xvi. 14. in which Place he copies the vulgate. But *Beza* has, *quae Purpuram vendebat*; which is the ſafer Way of expreſſing it. But we find in *Auct. ad Heren.* the Participle put for a Subſtantive; *Si quis Purpuram vendens.*

Venusto, This Verb has got a Place in ſome of our Dictionaries; but it is an Intruder. *Barbariem tuâ Doctrinâ venuſtes. Textor, Epiſt.* 50.

Veracitas, This barbarous Word appears in ſome of our Dictionaries; and it is yet more ſtrange to me, to find it in *Grotius*'s Writings. *Coli veracitatem. De Verit. Relig. Chriſt.* page 177.

Verriculum, Dr. *Mead* makes uſe of this Word for a Fleſh-Bruſh; but it has no ſuch Signification, that I can find, in the ancient *Roman* Writers. It is properly a Drag-Net; and is derived from *Verro*, becauſe it ſweeps, as it were, all before it. Dr. *Mead*'s *Monita Medica*, page 267. *Verriculis ex ſetis confectis.*

Versutissime, Though this Adverb ſeems regularly formed, yet I cannot find it in any genuine *Roman* Writer. See *Milton*'s *Defenſ. pro Pop. Angl.* page 266. *Verſutiſſimè atque infeliciſſimè.*

Versio, I know of but one *Roman* claſſic Author, that has made Uſe of this Word in any Signification at all, and that is *Pliny* in his *Natural Hiſtory*, Lib. viii. 33. *Nec Pupillae motu ſed totius oculi Verſione circumſpicit.* Yet even this Place is controverted, ſome reading *Verſatione* inſtead of *Verſione.* Now, notwithſtanding the doubtful Authority of this Word, I don't know how it comes to paſs, that many of our beſt Latiniſts have uſed *Verſio*, for a *Verſion*, or *Tranſlation* out of one Language into another; which is undoubtedly an egregious Barbariſm. *Prioris Verſionis Ineptia.* Dr. *S. Clarke*'s Preface to his Tranſlation of *Rohault*'s *Phyſica.*

Vivificus, This is no claſſical Word; but it may be found in ſome early Chriſtian Writers. In *Toland*'s *Pantheiſticon*, there is *Vivificus etenim eſt Aether. Tully* has *Vim habere vitalem*, which is as expreſſive.

Vulnusculum, This Diminutive, I believe, cannot be found in any of the Claſſics. I have ſomewhere ſeen *Auguſtine*, or *Jerom*, quoted for it; but that does not give it a proper Curren-

cy.

cy. See Dr. *Mead*, *De Variolis*, *&c.* page 50, and 75.

U.

Ullibi, This is a barbarous Word, yet very often uſed by modern Latiniſts. *Si ullibi hanc Legem violaverim.* *Burnet*'s *Archaeol. Philoſoph.* page 322.

Unio, This Verb is uſed by ſome Moderns for *aduno*; but it is not claſſical. *Conſilio uniendi per eum diviſa Angliae, et Scotiae Regna.* *Cambden*'s *Annal. Rerum. Angl.* pars I. page 54. *Per quam conjungimur, unimur et incorporamur.* *Jewell*'s *Apologia*, Page 37.

Unio, This Noun properly ſignifies *a Pearl*; they that uſe it for *Union*, or *Concord*, are egregiouſly miſtaken in the Application thereof. Hear what *Voſſius* ſays concerning it. "*Claſſicis* "*Unio ſemper Margaritam* "*notat*; *niſi quòd Ruſtici* "*etiam ſic dixerint Caepam* "*Pompeianam. Vulgari Con-* "*ſuetudine etiam abripi ſe* "*paſſus eſt Caeſar Scaliger*, "Lib. 3. *De Re Poetica*, "Cap. 104. *Quorum, in-* "*quit, Conditio univerſa* "*ſpectat ad Unionem*". I find it thus wrongly applied in Dr. *King*'s Treatiſe, *De Orig. Mali.* page 54. *Hinc rerum ſentientium, et cogitantium cum Materia particulis Unio.* And in another modern Book, that is in a thouſand Hands. *Unionem, et Conjunctionem non tantum cum Chriſto Capite, ſed —— Officium Hominis*, page 59.

Unimodus, *Nicols*, in his Poem, *De Literis Inventis* has this Adjective; *Scribere ſi unimodis vellet Gens quaeque Figuris*, page 15. It is once uſed by *Apuleius*; but his Authority is hardly ſufficient to give it a Currency.

Unitivus, This Adjective is uſed by ſome modern Writers in *Latin*; but it has only the ſcholaſtic-Jargon Stamp upon it. *Amoris Vis eſt unitiva.* *J. Gerhard*'s *Meditat. Sacrae*, page 81.

THE

Alphabetical Table.

A.

ABBREVIO, Contraho, Coarcto:
Abiturio, Abeo, Abire cupio.
Abſque, Sine; and ſometimes *Citra*; As *Citra Faſtidium*; *Citra Laborem*.
Acquieſcentia, Obſequentia, Requies.
Acquiſitio, Adeptio, Comparatio. In a paſſive Senſe, *Res parta*.
Actuoſus, In the Superlative Degree, *Maximè*, or *admodùm* actuoſus.
Adapto, Apto, Accommodo.
Adblandior, Blandior.
Adulabilis, Adulatorius, Blandus.
Aduſtivus, Cui eſt Facultas accendendi, aut inflammandi.
Aequivoco, Ex ambiguo dico, Ambiguis Verbis reſpondeo.
Aera, This Word may be diſuſed, and a better Manner of expreſſing ourſelves be practiced. *Ex. Gr.* Inſtead of *Anno Aerae Chriſtianae*, we may more properly ſay, *Anno à Chriſto nato*; or, *poſt Natum Chriſtum*. Or it may be allowable, in this Caſe, to uſe the *Greek* Word *Epocha*.

Aeſtuariolum, Aeſtuarium, Anguſtum Aeſtuarium.
Affectatiuncula, Affectatio.
Agnaticus, Ex Agnatione; or, Patri Sanguine conjunctus.
Agonizo, Expiro, Animam ago.
Alienabilis, Quod alienari poteſt.
Aliqualis, Aliquis, Quidam.
Ambulo, *To walk in the Commandments of God*, *in proper Latin*, is, Dei Praecepta obſervare, exequi, &c.
Aliquantulus, Nonnullus, Nonnihil.
Amiſſibiliter, Deſperatione recuperandi.
Animalculum, Beſtiola minutiſſima, Parvula Animalia.
Annihilo, Ad nihilum redigo, Omnino extinguo, E Rerum Natura evello, In nihilum intereo.
Antecedenter, In Anteceſſum, Ex priore Poteſtate.
Apoſtaticus, Rectam Fidem deſerens, Religionem Chriſtianam derelinquens.
Appetitus, Cibi Appetentia, Cibi Cupiditas, Fames, Eſurio.
Approbatorius, Idoneus, Aſſentiens.
Aptitudo, Habilitas, Commoditas.
Architectrix, Inventrix, Artifex.
Arteriola, Arteria, Parva Arteria.
Articulus, Caput. *Articles of Peace*, Pacis Conditiones. *Articles of an Account*, Expenſi Nomina.
Aſſarius, As.
Aſſertrix, Quae aſſerit, Quae vindicat.
Aſſignatrix, Quae aſſignat, Quae attribuit.
Aſſociatio, Conſociatio.
Attributrix, Quae attribuit, Quae aſcribit.
Avolvo, Volvo à . . . . . . Evolvo.
Auxiliatrix, Auxiliaris.

B.

Balbus, In the Comparative, Magis balbus.
Balbuties, *Etſi pervulgatum*, *tamen barbarum eſt*, ſays *Faber* in his *Theſaurus*. *Tully* uſes *Hæſitantia Linguæ*.
Breviuſculus, Brevis, Modicus, Moderatus.

C.

Caducè, Similis cadenti, Ruiturus.
Caeremoniola, Caeremonia, Inanis Caeremonia.
Captivo, Captivum abduco, Allicio.
Cannibalis, Anthropophagus, Humanis Carnibus veſcens.
Carentia, Inopia, Penuria.
Chatharmata, Recrementa, Sordes viliſſimæ.
Cavernoſitas, Cavernoſus meatus.
Centuplus, Centuplex.
Certitudo, *Cellarius*, in his *Antibarbarus*, ſays, *Non videmus quo pacto Certitudo, incertae Fidei Vox, è Numero Barbararum poſſit eximi.* Latina ſunt *Certum*, *Certa Rei Ratio*, &c.
Ceſpito, *De hoc Verbo*, ſays *Cellarius* in his *Antibarbarus*, *Nihil in Aetate puriori viſum, auditumve fuit.* Dicimus Latinè, *Labor*, *Erro*, *Fallor*.
Circularitèr, In Orbem, In Circulum Flexus.
Clarificatus, Clarus, Apertus, Evidens.
Coetaneus, Æqualis.
Coaevus, Æqualis.
Coaleſcentia, Partium Conjunctio, Concordia.
Coelitùs, De Coelo, Divinitùs.
Coenobiolum, Parvum Coenobium.
Cogitatiuncula, Cogitatio.
Cognaticus, E Cognatione, Conſanguinitate propinquus.
Cohabito, Unà habito, Conjunctiſſimè vivo cum . . . . . .
Cohaeſio, Adhaeſio, Adhaeſus.
Coincido, Simul incido, Tantundem valeo.
Collateralis, Ad Latus, Obliquus. Obligatio addita ex abundanti, *A collateral Aſſurance.* Argumentum eandem ferè Vim habens, *A collateral Proof or Argument.*
Collegianus, Ejuſdem Collegii Socius.
Collimo, Collineo.
Collocutor, Colloquens.
Columnarius, Columnatus, Columnis conſtructus.
Commendabilis, The Comparative Magis commendabilis, or rather Commendatior.
Commentator, Interpres.
Commentariographus, Commentariorum Scriptor.
Communicativus, Qui communicat, Qui liberè impertitur.

Communico,

Communico, Impertior, Participem facio.
Communis, Inſtead of the Superlative of this Noun, we may uſe, Pervulgatiſſimus, Frequentiſſimus.
Compaſſio, Commiſeratio, Miſericordia.
Compertus, For the Superlative, we may uſe, Pro comperto, Omninò compertus, Exploratiſſimus.
Complacentia, Indulgentia, Venia.
Completio, Expletio, Eventus.
Compotatiuncula, Modica Compotatio.
Comptura, Comptus, Ornatus.
Confabulo, Qui confabulari cupit, Garrulus, Congerro.
Confirmatus, In the Superlative, it may be expreſſed by Maximè, or Omninò confirmatus.
Conformis, Congruens, Conſentaneus.
Conformitèr, Congruentèr, Convenientèr.
Confoederatus, Foederatus, Foedere conjunctus, Socialis, as *Socialis Equitatus, (i. e.) The Cavalry of the Confederates.*
Conforto, Conſolor, Recreo.
Confortatio, Solatium, Solamen.
Congenulo, Poplitem flecto.
Congregator, Qui congregat, Qui advocat Concionem.
Connoto, Annoto, Denoto.
Conſarcinator, Qui colligit, Qui undique corradit, in the Senſe that *Le Clerc* uſes it. But in *Ammian. Marcellinus*, it is *Conſarcinator Litium*; a Make-bate, a Miſchief-maker.
Conſequens, For the Superlative we may ſay, Manifeſtò, aut apertiſſimè ſequitur.
Conſtructor, Conditor, Aedificator.
Contemporareus, Aequalis, Ejuſdem temporis.
Conthoralis, Conſors Lecti.
Contingentèr, Fortuitò, Caſu.
Contra, Contra, è Contrario.
Conviviolum, Parvum, aut modicum Convivium.
Cordicitùs, Ex Animo, Toto pectore.
Correctura, Emendatio. Operis Typographorum corrigendis, *Correcting the Preſs.*
Creatura, Res creata, Animans, Dei Opera.
Craſſiuſculus, Craſſus.

Credulus, Uſually governs a Dative; as, *Non ego credulus illis*. *Grotius* might have expreſſed himſelf ſafely, and as ſignificantly thus, *Homini ad talia credenda ſegni*.
Crumenula, Crumena, Parva crumena.
Crumenipeta, Cui Auri ſacra Fames, Qui pecuniae inhiat.
Cunctatrix, Cunctabunda, Moras trahens.
Curſatio, Concurſatio.

D.

Damnabilis, Damnandus, Execrabilis.
Decipula, Tendicula, Laqueus, Inſidiae.
Decorus, See the Remarks upon this Word in the former Alphabet.
Defloro, Corrumpo, Vitio.
Degeneratio, Corruptio, à ritè Inſtitutis deflectens.
Deglutio, Glutio, Devoro,
Deguſtatiuncula, Guſtatio.
Deitas, Numen, Deus.
Deliberatè, Conſideratè, Conſultò, Penſiculatè.
Delicior, Delector,
Denſitudo, Denſitas.
Depauperatus, Ad Inopiam redactus.
Dependentèr, Cum ex Deo dependeas.
Depictio, Deſcriptio.
Depletio, Exinanitio, The Verb *Depleo* is in uſe, but not the Subſtantive *Depletio*. Such analogical Formations are apt to deceive modern Writers in *Latin*.
Depopulatrix, Vaſtatrix.
Depuro, Purgo, Depurgo.
Derudo, Rudo.
Deſertrix, Quae deſerit.
Deſpoticus, Cui ſumma eſt poteſtas, Cui ſtat pro ratione Voluntas.
Devotio, Pietas, Vera, vel ardens pietas.
Dictiuncula, Dictio, Vocula.
Dietim, Quotidie.
Diaciter, Procacitèr, Protervè.
Digreſſiuncula, Digreſſio.

Dilanatio,

Dilanatio, Laceratio.
Dilatro, Latro, Oblatro.
Diſcooperio, Detego, Aperio.
Diſconvenientia, Diſcrepantia.
Diſcriminatio, Diſcrimen, Diſtinctio.
Diſcriminatrix, Quae diſtinguit.
Diſperſio, Diſperſus, Diſſipatio.
Diſſitus, The Superlative Degree of this Word may be expreſſed by *Remotiſſimus*, or *Disjunctiſſimus*; for *Apuleius* (whoſe ſingle Authority is of no great Weight) is the only ancient Author, that I know of, who uſes *diſſitus* in the Poſitive Degree, in the Senſe in which *Grotius* uſes it, in the Example, that I have quoted.
Diſtrictus, Inſtead of *Diſtrictiſſima*, the Author, I have quoted, might have uſed *acerbiſſima*, or *aſperrima*.
Diſtributrix, Quae tribuit, Quae aſſignat.
Diverſimodè, Multis, Pluribus, vel diverſis modis.
Divinatrix, Quae divinat.
Docilis, As we find no Examples of *Docillimus* in the Claſſics, for the *Superlative* of this Adjective we may ſay, *Aptiſſimus ad diſcendum, vel ad diſciplinam*; or elſe expreſs it by the Adverbs *Admodum, vel maximè docilis*.
Diutiuſculè, *A. Gellius* has *diutilè* in this Senſe, but *Aliquandiu*, or *Ad aliquod tempus*, was more in uſe among the ancient *Romans*.
Dormiturio, Dormito.
Dramaticè, More Scenico.
Dulciloquus, Blandus, Voce canorus.

E.

Eccleſiola, Eccleſia, Parva Eccleſia.
Edulco, Condio melle, Saccharo, *&c.* Delinio.
Efformo, Effingo, Exprimo.
Effulmino, Fulmino, Intono.
Eelegantulus, Elegans, politus.
Eluceſco, Eluceo.
Elucidatus, Manifeſtus, Perſpicuus.
Emphyteuſis, Conditio Agrum colendi, dum Reditus ſolvatur.
Emporiolum, Emporium, Parvum Emporium.

Enarratrix, Quae explicat, Quae enarrat, Explicatrix.
Eneƈtio, Occiſio.
Enucleatiſſimè, Enucleatè, Dilucidè, Accuratiſſimè.
Exaƈtè, Accuratè, Diligentèr.
Executio, Supplicium, Poena.
Exigentia, Pro re nata, Ut res poſtulat.
Exiſtentia, Res quae revera extat, vel exiſtit.
Expolitor, Qui expolit, Exornator.
Extemporarius, *Extemporaneus*, Extemporalis.
Extrinſecus, Externus, Exterus.
Extorſium, Extrinſecus, Ad Partes externas.

F.

Fabulamentum, Fabula, Nugae.
Familiareſco, Familiaris fio.
Fibrilla, Fibra minuta.
Filialis, Quod Filium decet, Pius.
Firmatus, The Comparative of *Firmus* will anſwer the Purpoſe of *Firmatior*.
Flatuoſus, Inflans, Inflationem habens.
Flexilitas, Flexio; Vis flexibilis.
Fluidus, In the Superlative *Maximè fluidus*, or *liquidiſſimus*.
Fornicor, Scortor.
Fortunatrix, Quae favet, Quae ſecundat.
Frequentiuſculè, Frequentèr, Non rarò.
Fruƈtuosè, Cum Fruƈtu, Utilitèr.
Fruitio, Poſſeſſio, Uſus et Fruƈtus.
Futilis, We may expreſs ourſelves in the ſuperlative Degree by *Omninò*, or *Maximè futilis*. Or by a Word of the like Signification, that has a regular Superlative, as *inaniſſimus*, or *leviſſimus*.

G.

Generalis, Univerſalis, frequentiſſimus.
Generalitas, Univerſitas, Maxima Pars.
Genitricula, Genitrix. Or, for them that are fond of Diminutives, there is *Matercula*.

Geſtatio; *Ferre Partum*, and *Ferre Ventrem*, are claſſic Phraſes for being with Child.

Grammaticaſter, Grammaticus imperitus, Grammaticâ levitèr imbutus.

Granulum, Parvulum Granum.

H.

Hauſtulus, Modicus Hauſtus, or Exiguus, for *Ovid* ſays,

Sæpe, ſed exiguis Hauſtibus, inde bibes.

Hiſtoriola, Hiſtoria brevis,

Horula, Hora.

Hoſpitalitius, Hoſpitalis.

Humirepa, Quae ſerpit Humi.

Hurricanum, Procella terribilis, Ventorum Rabies.

I.

Idem, See the Article under *Idem* before.

Idololatricus, Profanus, Vanus.

Ignominioſiſſimè, Maxima cum Ignominia.

Illibentèr, Non libentèr, Haud libentèr.

Illiſorius, The Original may be tranſlated by *Lapis Offendiculi.*

Illuſtrator, Explanator, Exornator.

Imaginabilis, Imaginarius, Falſus.

Imaginatrix, Imaginum Fictrix, Vis imaginandi.

Immutativus, Stabilis, Immutabilis.

Impactorius, The Original, to which *Caſtellio* applies this Word, may be rendered in *Latin*, by *Petra Scandali*, vel *Offenſionis.*

Imperfectè, Non perfectè, Non abſolutè.

Impermeabilis, Non adeundus, Non intrabilis.

Imperſcrutabilis, Incomprehenſibilis.

Implementum, Expletio.

Impletio, Perfectio, Complementum.

Implico, *Tully* ſays, *Haec inter ſe repugnant*; and his Words *Rerum Repugnantiam* may be tranſlated a *Contradiction.*

Impraemeditatus, Non praemeditatus, Non ante cogitatus.
Improhibitus, Non prohibitus, Nequaquam vetitus.
Improbabilitèr, Non probabilitèr, Haud credibilitèr.
Impugnabilis, I know not what to underſtand by this Word, in the Author I have taken it from.
Inacceſſibilis, Inacceſſus, Locus ad quem non patet Aditus.
Inanitio, Exinanitio.
Inadaequatus, Non juſtus, Haud accuratus.
Inaſpectabilis, Inviſibilis, Oculorum Aciem fugiens.
Incantator, Qui excantat, Praeſtigiator, Magus.
Incarceratus, Carcere incluſus, In Cuſtodiam traditus.
Incertitudo, *Incertum* et *Incerta*, (ſays *Faber* in his elaborate *Theſaurus*) *ſubſtantivè ponuntur non ſine Elegantia, qua ſordidum Vocabulum Incertitudo evitatur.*
Incircumſpectiùs, Inconſultiùs.
Inclytus, See the Remarks upon this Word in its Place.
Inconcuſsè, Indubitantèr, Planè. Omninò.
Inconſutus, See the Remarks upon this Word in its Place.
Incorrectè, Nequaquam accuratè, Non examuſſim.
Increpatio, Reprehenſio, Cenſura, Culpatio.
Incrudeſcens, Ingraveſcens, Exardeſcens.
Incurabilis, Inſanabilis, à Medicis deploratus.
Incuriola, Incuria, Negligentia.
Indeficienter, Abſolutè, Prorsùs.
Indeſinens, Continuus, Perpetuus, Sine Fine.
Indigito, Indico, Commonſtro, Oſtendo.
Indignantèr, Moleſtè, Submoleſtè, Animo iracundo.
Indirectè, Our Phraſe, *directly or indirectly*, may be expreſſed in *Latin*, by *planè aut obliquè*; or by *manifeſtò aut ſecretò.*
Indiſputabilis, Certus, Non controverſus.
Ineptitudo, Inepta Conjunctio, Inconcinnatus.
Inexpiatus, Non expiatus.
Inextinguibilis, Quod extingui nunquam poteſt, Quod aboleri nequit.
Infantiſſimè, Ineptiſſimè, Abſurdè, Puerilitèr.
Infinities, Infinitè, In Infinitum.
Infermentatus, Sine Fermento, Non fermentatus.
Infidens, Infidelis.

Infidentia,

Infidentia, Infidelitas. But when *Infidelity* denotes a Diſbelief of the Doctrines of the Chriſtian Religion, it is better rendered by a *Periphraſis*.

Inflexilis, Such are the Odneſſes in Language, that from *flexibilis* the *Romans* formed *inflexibilis*, but not *inflexilis* from *flexilis*; at leaſt, it does not now appear that they did. The ſafeſt Way of writing *Latin* is to keep to good Authorities.

Infrugiferus, Non frugifer, Infructuoſus.

Ingenitus, Non genitus, Non generatus.

Ingeniolum, Ingenium tenerum.

Ingratitudo, Ingrati Animi Crimen, Ingratus Animus.

Inidoneus, Haud idoneus, Ineptus.

Initialis, Primus, Qui incipit, inchoat.

Inobediens, Non obediens, Dicto non audiens.

Inobedientia, Imperii Detrectatio.

Inſectatrix, Quae inſectatur.

Inſipidus, Inſulſus, Inficetus.

Inſolabilis, *Cowley* did not make this Word; but his Authority for it will not paſs current among the better Latiniſts. *Inconſolabilis* is a Word of the Auguſtean Age.

Inſpiratio, Divinus Afflatus.

Inſpirator, Qui Menti Lumen praepandit.

Inſpiſſatus, Conſpiſſatus, Concretus

Inſtauralia, Encaenia. *Quintilian* uſes this Word in another Senſe, and in *Greek* Characters. *Nec per* Εγκαινια *ducendum Scelus primum.* Inſtit. Orat. Lib. VII. Cap. II. *Auguſtine* remarks that, *Quandocunque novum aliquid fuerit dicatum, Encaenia vocantur.* Tract. 48. in Johan.

Inſufflo, Perſuadeo.

Inſulanus, Inſularis, Qui in Inſula degit, Inſulæ Incola.

Inſultator, Qui inſultat, Qui laceſſit.

Intereſt, See the Word *Intereſt* in the firſt Alphabet.

Interminabilis, Infinitus, Interminatus.

Internè, Intus, Introrſus, In Parte interiore.

Interſpergo, Interpono, Inſero.

Intranabilis, Quod Nemo tranſnatare poteſt, Innabilis.

Intrinſecus, Neceſſarius. With Regard to the Meaning of *Grotius*, in the Sentence I have quoted from him, we may ſay, *Quae ad Religionem omninò pertinent.*

Intumeſcentia, Tumor. We find Tumefactum Pontum in Ovid's Metamorphoſes.

Invaſio, Occupatio violenta, Irruptio,

Irreconciliabilis, Implacabilis, Inexorabilis.

Irrecuperabilis, Irreparabilis, Non reparabilis, Quod recuperare Nemo poteſt.

Irrefragabilis, Firmiſſimus, Inexpugnabilis.

Irrefragabilitèr, Firmiſſimè, Penitùs:

Irregularis, Inconſtans, Mutabilis.

Irregularitas, Morum Depravatio, Inconſtantia.

Irregularitèr, Inconſtantèr, Pravè.

Irriſibilis, Sine Riſu, Qui nunquam ridet.

Jubeo, Impero, Mando.

Jucundor, Delector, Gaudeo.

Jugitèr, Aſſiduè, Semper.

Juramentum, Jusjurandum.

Juvencula, Virguncula, Puella.

Juxta, Secundum.

L.

Lapidipavium, Lithoſtroton, Parvis Lapillis ſtrata.

Largitrix, Quae largitur.

Lecturio, Lectito, Cum Voluptate lego.

Lepidulus, Lepidus, Venuſtus, Renidens.

Literalis, Nativa, vel propria Significatio Vocum.

Longiuſculè, Longiùs, Longulè.

Lucernula, Parva Lucerna.

Luſoriè, Hilaritèr, Feſtivè.

M.

Magiſtellus, Magiſter proletarius.

Manſionatim, Domeſticatim, Per ſingulas Domos.

Manuductrix, Duco, Perduco, Viam monſtro.

Mechanichus, Sellularius, Vulgaris.

Medians,

Medians, Intercedo, Interpono.
Medicaſter, Medicus imperitus.
Media, Via, Opera, Subſidium.
Mediciolus, Qui Artem medendi imperitè tractat.
Melodia, Muſica, Melos.
Mellitus, As *mellitus* does not form the Comparative Degree, *dulcius*, or *ſuavius* will anſwer that Purpoſe.
Mendacitèr, Per Mendacium, Falsò.
Menſuro, Metior, Admetior, Dimetior.
Miniſtellus, Sacerdos, Obſcurus, Ignobilis, *ſpeaking by Way of Contempt.*
Miſerator, *Miſerans*, and *Miſeratus*, are both uſed by *Virgil* with an Accuſative Caſe, as *Miſerans inopem.*
Miſericors, For the Superlative of this Adjective, we may uſe *Clementiſſimus*, *Mitiſſimus.*
Mixtè, Miſtim, Mixtim.
Modernus, Recens, Recentior. *Modern Authors*, Noſtrae Aetatis Scriptores.
Momentaneus, Perbrevis, Inconſtans, Unius Momenti, Citò tranſiens.
Monticulus, Mons. *Cæſar ſays*, Collis paulatim ex Planitie editus.
Moralitèr, Senſu morali, More humano.
Moratus, Benè moratus, Humanior, Cultior.
Mordico, Mordeo, Lacero.
Moroſulus, Submoroſus.
Mortifico, *To mortify the Body or the Fleſh*, is, Corpus Inediâ, macerare, affligere, *&c.* *To mortify the Paſſions, or vicious Inclinations*, is, Cupiditates coercere, or, Libidines refrænare, *&c.* *To mortify one's Self*, is, Acerba Virtutis ergô amplecti.
Motiva, Rationes quæ movent, impellunt, *&c.*
Mox, Nuper, Paulò prius; when *Mox* is miſtakenly put for *lately*, *before*, or *a while ago.*
Multidicus, Varius, Multiplex.
Mutatorius, Qui varietur, Commutabilis.

N.

Narrativus, Hiſtoricus, Modus, vel Forma Narrandi.
Nebulonicus, Improbus, Malignus.

Neceſſito, Cogo, Compello, Adigo.
Nitor, Never governs a Dative Caſe.
Notula, Nota.
Novercor, Malè tracto, Damnis affligo.
Novitèr, Nuper, or Recèns put adverbially.
Nugax, *For the Comparative we may put* Magis puerilis, *or*, Magis nugatorius.
Nullatenùs, Nullo Pacto, Nullo Modo.
Nullibi, Nullo Loco.
Nuſpiam, Nuſquam.

O.

Obduratus, Induratus, Obfirmatus, *are both claſſical*; *but the ſuperlative Degree of neither of them is to be found, (that I know of) in the beſt* Roman *Writers.*
Objectiuncula, Quod objicitur, Quod objectum eſt. *To anſwer Objections, in Cicero, is*, Objecta diluere.
Obtenebro, Obſcuro, Obnubilo, Caligine tego.
Occlamo, Clamito.
Occupabilis, Quod occupari poteſt. *For* Occupator *we may uſe* Occupans; *or*, Qui occupat; *or*, Poſſeſſor.
Occupatiuncula, Levis Occupatio.
Octuplex, Octuplus.
Officiolum, Officium. *And they that have a Mind to leſſen the Favour or Duty, may add* Minutum *or* Exiguum, *&c.*
Olivula, Oliva.
Omniparus, *Virgil uſes* Omniparens *in this Senſe*,

————Terrae omniparentis Alumnum
Cernere erat.————————————

Omniſciens, *Omniſcius*; Qui ſcit omnia, Rerum cunctarum ſciens.
Operator, Effector.
Opploratio, Comploratio. *Though this Noun is regularly formed from the Verb comploro, yet we have no Authority for Opploratio from Opploro.*
Oratio, Precatio, Preces.
Ordinariè, De More, Plerumque, Uſitatè.
Originalitèr, Primitùs, Omninò, à primâ Origine.

Oſcitantia,

Oſcitantia, Oſcitatio.
Ovulum, Ovum.

P.

Palabundus, Errabundus, Vagus.
Palpabilis, Senſilis, Tractabilis, (Denſiſſimus).
Palpor, Tractor, Contrector Manibus.
Panoletria, Internecio, Everſio, Excidium.
Paralleli, Comparatio.
Paraphraſticus, Liberior Locutio, Paraphraſi explicare.
Parens, Conſanguineus.
Paritas, Parilitas, Aequalitas.
Paſſio, *See this Word in the former Alphabet.* When *Paſſion* denotes *Anger*, as it uſually does in *Engliſh*, it may be rendered in *Latin* by *Ira*, or *Iracundia*, *&c.* As, *Eaſily put into a Paſſion*, Ad Iracundiam pronus. *One that is not Maſter of his Paſſion*, Irae non ſuſtinens Impetum. *In a ſeeming Paſſion*, Commoto ſimilis, *&c.*
Patibularis, Patibulo dignus.
Peccatrix, Sons, Nocens, Quae peccat.
Pecuniola, Pecuniae paululum. *See the former Alphabet, under this Word.*
Pegaſarius, Equiſo.
Penes, This Prepoſition governs an Accuſative of *Perſons*, but not of *Things*. As, *Quod penes eum eſt Pecuniae*, Cæſar. *Iſthaec jam penes vos Pſaltria eſt?* Terent. *Penes te es?* Hor. *&c.*
Perceptibilis, Comprehenſibilis.
Peremptorius, Mortiferus, Exitioſus:
Perfunctorius, Negligens, Oſcitans.
Perlator, Lator.
Perplexus, *Though we cannot find* Perplexiſſimus *in the Claſſics, there is* Implicatiſſimus *in* A. Gellius, *which is nearly of the ſame Signification.*
Perſuaſiuncula, Perſuaſio, Inductus.
Perturbator, Turbator.
Philoſophaſter, Minutus Philoſophus.
Pinguiculus, Pinguis.

Plauſibilis,

Plauſibilis, I cannot find that this Adjective is ever compared; ſo that to expreſs the comparative or ſuperlative Degree, we muſt either uſe the Adverbs Magis, Perquam, Maximè, *&c. or elſe vary the Phraſe.*

Pluriès, Sæpe, Multoties, Frequentèr.

Poetaſter, Vilis, Abjectus, Malus Poeta.

Pomariolum, Pomarium.

Pomoerium, I find this Word uſed only in the ſingular Number in the *Claſſics.*

Porticulus, Portus, Parvus Portus.

Poteſtativus, Poteſtate præditus, Ornatus.

Praecalidus, Admodùm calidus, Fervens.

Praecedaneus, or *Praecidaneus*, Praecedens, Antecedens. *According to what Remarks I have made, this Adjective* Praecedaneus *is never uſed in the ancient* Roman *Writers, but when it has Relation to* Hoſtia *or* Feriae.

Praeceptiuncula, Breve Praeceptum, Praeceptio.

Praecognitio, Praenotio, Praeſenſio Rerum futurarum.

Praedeceſſor. Anteceſſor.

Praefidentèr, Confidentèr, Audacter.

Praeguſtatio, Guſtatio, Deguſtare aliquid, Praelibare.

Praeputiatus, Qui Præputium habet.

Præſtabilitas, Praeſtantia, Utilitas.

Praevalentia, Efficacitas, Bonitas.

Primariò, Primò, Primitùs.

Privatus, As this Adjective does not appear to be compared in the Claſſics, we may uſe Secretior *for the comparative Degree thereof.*

Prolifer, Fœcundus.

Promachus, Προμαχος, (i. e.) Anteſignanus.

Promiſſorius, Qui promittit, Qui ſpondet.

Prominulus, Prominens.

Promptitudo, Alacritas, Propenſa Voluntas.

Pronumen, Divus, Numen.

Propagatrix, Quæ propagat.

Proruptio, Eruptio.

Protector, Propugnator, Defenſor.

Provinciola, Provincia.

Pruriginoſus, Importunus, Odioſus.

Publicator, Seminator, Vulgator.

Purgatrix, Purgans, Quae perpurgat.

Puritas, Caſtitas, Sinceritas, Integritas.

Puſillitas, *Tully, in his Epiſtles, ſpeaking of a narrow-ſoul'd Diſpoſition, ſays,* Illud verò (eſt) puſilli Animi, et ipſa Malevolentia Jejuni, *&c.*

Putiditas, Foetor, Affectatio.

Q.

Quamprimùm, *Cum primùm* and *ubi primùm*, ſignify *as ſoon as*, or *as ſoon as ever.* Thus in *Plautus*, *Ubi primùm Terram tetigimus.* In which Senſe alſo *ſtatim ut* is ſometimes uſed; as in *Tully*, *Statim ut Romam rediit Quintius.* But *quamprimùm* ſignifies *as ſoon as may be*, or *as ſoon as poſſible.* Thus in *Tully*, *Quamprimùm et quam minimâ cum Moleſtiâ Res tranſigatur.* By this Compariſon of Examples, the Error of many Moderns, who uſe thoſe Terms promiſcuouſly, appears very plain.

Quilibet, Conſult the firſt Alphabet.

Quintuplo, We find *Quincuplex* in *Martial* in this Verſe,

Quincuplici Cerâ cum datur altus Honor.

And I cannot obſerve that any ſingle *Latin* Word comes nearer to the Meaning of our *Engliſh* Word *five-fold* than this. Let me here obſerve, that we have in the Claſſics the following Adjectives of this Form, *viz. Duplus*, *Triplus*, *Quadruplus*, *Octuplus*, and no others that I have noticed; ſo that if we find any, in modern Writers, they have formed them by *Analogy*, without any better Authority. Thus we find *Quintuplo* in *Grotius*, as I have noted in the former Alphabet.

R.

Rabbinicor, Rabbinos imitor; Rabbinorum Veſtigia ſequor.

Ratifico, Ratum habere, Confirmo, Comprobo.

Rebullio, Ebullio, Ferveo.

Receptus, Uſitatus.

Receptatrix, Receptrix.

Rectitudo, *Cellarius*, in his *Antibarbarus*, ſpeaking of this Word, ſays, *Elegantiſſimo cuique Scriptori ignota Vox*, Page 91. Sometimes the Meaning of this Word may be expreſſed in *Latin* by *Aequitas*, ſometimes by *Mens recta*, ſometimes by *Recti Mores*.

Refictus, Fictus, Excogitatus, Confictus.

Refrigerium, Refrigeratio.

Refutator, Qui refutat, Qui refellit.

Regiuncula, Parva Regio, Tractus.

Regnulum, Parvum Regnum.

Remunerator, Qui remuneratur, Qui Praemio donat.

Renitentia, Repugnantia.

Reniteſco, Niteſco, Eniteo.

Renovatrix, Quae renovat, Quae reparat.

Repenſatio, Compenſatio, Merces.

Reprecor, Comprecor, Peropto.

Reſponſivum, Reſponſio. And likewiſe inſtead of *Interrogativum*, why may we not uſe *Interrogatio?* I ſuppoſe all that can be ſaid for *Interrogativum* and *Reſponſivum* is, that they are technical Terms invented by Grammarians. We have *Redditivum* alſo in *Lily*'s Grammar for an *Anſwer*, which may be reckoned to be of the ſame Stamp.

Retalio, Par Pari refero.

Retruſus, *Abſtruſus* has the Comparative Degree; as in this Sentence in *Tully*. *Diſputatio copioſa illa quidem, ſed paullo abſtruſior*.

Reveſtitus, Denuò veſtitus.

Revocabilitèr, Res quæ eſt revocabilis, reparabilis.

Ribaldus, Homo impudicus.

S.

Salvifico, & Soſpito, Æternam Salutem efficio.

Salvificus, Salutifer, Soſpitalis, Qui Salutem Animae praebet aeternam.

Sanguificus, Sanguinem adaugens.

Sanctulus, Sanctus, Qui Sanctimoniam præ ſe fert.

Scientificus, Eruditus.

Scripturio, Scribendi habeo Cacoethes.

Seductor, Corruptor, Qui ſeducit.
Septimana, Hebdomas.
Seriatim, Ex Ordine.
Seſquennium, Annus cum ſex Menſibus.
Similaris, Similis.
Solummodo, Tantummodo.
Somnolentus, Somniculoſus.
Spiratio, Spiritus.
Sponſula, Sponſa, Nova Nupta.
Stillula, Parvula Stilla.
Stulteſco, Inſanio, Deſipio.
Subaero, Aere obduco, Adultero.
Subalternus, Inferior, Abjectior.
Subaquaneus, Qui ſub Aqua eſt.
Subaudio, Audio, Intelligo.
Subindico, Indico, Significo.
Subinnuo, Oſtendo, Noto.
Sublaſcivus, Laſciviens, Laſcivibundus.
Sublunaris, Res, quæ ſunt infra Lunam.
Submiſſimè, *Cæſar*, in his Commentaries, has *demiſiſſimè* and *ſubjectiſſimè*, which I think are ſufficient, without venturing upon this Word without any Authority.
Subocultè, Occultè, Latentèr, Secretò.
Subolfacio, Olfacio, Perſentiſco.
Subpars, Perhaps Dr. *King* meant *Partes minutiores*, or *inferiores*, by his uncommon Word *Subpartes*.
Subſanno, Irrideo; Cachinnis excipio.
Suffarcino, *Suffarcinare* ſignifies to load, or lay on a Pack or Burden. Thus in *Apuleius* we find, *Foeminam multis ſuffarcinat Muneribus*, (i. e.) He loads the Woman with Preſents. And in *Terence* we have, *Vidi Cantharam ſuffarcinatam*, (i. e.) carrying a Bundle. But Dr. *Trapp*'s Meaning of *ſuffarcinare Poema*, is to patch up a Poem: To expreſs which, we may uſe *Craſsè compono*, *Coagmento*; or, with *A. Gellius*, *conſarcino*.
Suffitorius, *The Altar of Incenſe* is expreſſed by *Beza*, *Altare Suffitûs*. *Suffitio*, *Suffimen*, *Suffimentum*, are alſo claſſical Words of nearly the ſame Import.
Summariè, Summatim, Paucis.
Supernaturalis, Naturae Vires ſuperans. Supra Naturam. *Cellarius*, in his *Antibarbarus*, ſays, *Antiquo Exemplo vix defendi poterit*.

N *Suppono*,

Suppono, When we *ſuppoſe a Thing*, or *put a Caſe*, we may expreſs it thus, as *Quo poſito*, which being ſuppoſed, or taken for granted; *Fac ità eſſe*, ſuppoſe it be ſo; *Fac Animam interire*, ſuppoſe the Soul dies. But when we uſe *Suppoſe* for *Think*, we may make it by *Reor*, *Opinor*, *Arbitror*, *&c.* but never by *Suppono*, which has a very different Meaning in *Latin*.

Suſcitator, Qui ſuſcitat, Qui excitat. Or, the *Greek* Participle ἐγείρων, which *Caſtellio* tranſlates by *Suſcitator*, may be expreſſed by *Suſcitans*, *Excitans*.

Suſurro, Calumniator, Sycophanta.

Synchronius, Aequalis, Ejuſdem Aetatis.

T.

Tautologus, Ταυτολόγος, Eadem iterans.

Tempuſculum, Tempus, Paululum Temporis.

Tentus, Retentus.

Terrella, Terra, Tellus.

Timidiuſculus, Timidus, Timidior.

Timidulus, Trepidus, Pavidior.

Traditiuncula, Traditio, Res ab antiquis traditae.

Traductio, Interpretatio. *Traductio Temporis* is uſed by *Tully* for *ſpending*, or *paſſing away of Time*; but it more uſually ſignifies *Defamation*.

Tranſgreſſor, Legis Violator, Sons, Nocens.

Tranſudo, Exſudo.

Triobolaris, Vilis, Abjectus, Contemptiſſimus.

Trituratorius, Inſtrumenta in triturando uſitata. Flagella.

Trivialiter, Vulgaritèr.

Triumphatrix, Triumphans.

Tui, Pro Pronominibus Primitivis *Mei*, *Tui*, *Sui*, *Noſtri*, *Veſtri*, eorum Poſſeſſivis *meum*, *tuum*, *ſuum*, *noſtrum*, *veſtrum*, in Nominativo, et Neutro Genere, tantum utimur. Ex. Gr. *Tuum eſt*, *ſi quid praeter Spem evenit*, *mihi ignoſcere*. *Terent.* See *Ruddiman*'s Syntax, Page 26.

Turgeſcentia, Tumor, Inflatio.

Turpifico, Dedecoro, Deturpo.

V.

Vaſtatricula, Vaſtatrix, Quae evertit.
Vectrix, Quae vehit.
Vegetor, Recreor, Reficio.
Venditrix, Quae vendit.
Venuſto, Exorno, Decoro.
Veracitas, Veritas, Fides.
Verriculum, Scopula ex Setis confecta ad Cutem defricandam. As the *Romans* had no proper Word, that we know of, for a *Fleſh-bruſh*, we muſt endeavour to expreſs it by ſome intelligible Periphraſis.
Verſutiſſimè, Aſtutiſſimè.
Verſio, Interpretatio.
Vivificus, Animans, Recreans, Vitam dans.
Ullibi, Uſquam, Ubi, Ubi Gentium.
Unio, Aduno, Diſſidentium Animos ad Concordiam adduco.
Unio, Concordia, Humana Conſociatio.
Unimodus, (i. e.) Unius modi, Ejuſdem Formae,
Unitivus, Qui conjungit, Conſocians.
Vulnuſculum, Leve, vel exiguum Vulnus.

A List of Words in *Apicius Coelius*, which are ſcarcely to be met with in the moſt approved Claſſics.

Dr. Liſter's Edition of 1709.

ABSINTHIATUM, Abſinthiatum Romanum ſic facies.. Page 10

Acron, Supra Acronem Colocaſium. 137

Adordino, Obligabis, adordinabis. 113

Ambiga, (i. e. Olla, quae in acutum tendit, ceu Pyramis) In ambiga ſublatae (Aves). 173

Angularis, (i. e. A Diſh, or Plate of that Form) Ut tegas Fundum Angularis. 148

Apalus, (ἁπαλος tener) In Ovis apalis. 215

Apodermum, (Ἀπόδερμα (i. e.) Pellis detracta). 59

Aſſatura, Aſſaturam aſſam à Furno ſimplicem. 192

Attorreo, Attorrebis eos. 113

Avicella, Et Avicellas diviſas. 140

Betaceus, Facies Betaceorum Faſces. 74

Boletar, In Boletari inferes. 61

Cacabulum, Cucumeres in Cacabulo compones. 103

Camerinum, Condito Camerino ceſſante. 10

Cantabrum, In Cantabro involve (i. e.) in Furfure. 183

Coagito, Coagitabis, et exinanies in Boletari. 54

Colymbades,

Colymbades, Cum Olivis Colymbadibus. Page 178
Combuſtura, Ne fundum tangat propter Combuſturam. 157
Conchycla, Conchycla cum Faba. 153
Conchyclatus, Conchyclatus Pullus, vel Porcellus. 154
Contempero; In ſe contemperabis. 116
Copadium, Cum Copadiis porcinis (i. e.) Segmenta cujuſvis Carnis à κοπὶς Culter. 143
Cuminatum, Cuminatum in Oſtrea. 44
Cupella, Piper in Cupellam mittis. 8
Decarno, Cum elixatus fuerit, decarnas. 200
Digeſtibile, Oxygarum digeſtibile. 50
Diplois, Subſternas Diploidem. 112
Efferveo, Si effervere coeperit. 1
Elixatim, Elixatim in Cacabum mittes. 133
Excaldatus, Caſeum mollem excaldatum. 113
Exfolio, Accipies Roſas, et exfoliabis. 109
Formella, In Formella Piſcem formabis. 260
Fretale, Infunditur in Fretali (i. e.) Sartagine. 193
Funguli, Little, or young Muſhrooms. 99
Gigeria, Gigeria Pullorum coques. 114
Gypſor, Vas picari, et gypſari facies. 30
Hypotrimma, i. e. Moretum. 50
Incharaxo, Avem incharaxas, et perfundis. 170
Involuto, Singula involutantur Folia Lauri. 53
Iſiciolum, Iſiciola incoques, et —— 59
Medio, Coliculos elixatos mediabis. 84
Melizomum, Viatorum conditum Melizomum, à μέλι et ζωμος, (i. e.) Jus mellitum. 8
Moretarium, (In quo ſubigebatur Moretum). 51
Oxyzomus, Pullus Oxyzomus. 177
Paroptus, Pullus paroptus, (à παροπτάω, i. e. Aſſo) 177
Perlaxo, Perlaxabis, ut coqui poſſit. 197
Pertango, Ex alio Oleo pertangito. 238
Plaſſo, Exinde Iſcia plaſſantur, à πλάσσω, formo. 53
Porcellinus, Glandulas porcellinas. 132
Praeciſura, Adjicies Aſparagorum Praeciſuras. 109
Praecondio, Et hunc (Leporem) praecondies. 241
Praeduro, Spongiolos elixatos praedurabis. 99
Reexinanio, Reexinanies in Cacabum. 112
Roſatum, Roſatum ſic facies. 10

Sabanum, Sabano Calido (i. e. Pannus abſterſorius) involves Gruem. 164
Salacacabia, i. e. Salſitia Ollaria. 103
Sapidior, Avem ſapidiorem. 172
Sextaria, From Sextarium *of the Neuter Gender*. 2
Spongioli, A Sort of Muſhrooms. 99
Subaſſo, Subaſſabis cum Caraeno. 54
Spongio, Et ſpongiabis diligentèr. 39
Subcultratus, Thymum ſubcultratum. 241
Subcultro, Pulpas, quas ſubcultrâſti. 112
Superimmitto, Sic ſuperimmittis Jecur. 53
Supermitto, Supermittes Vini lenis Sextarìa octodecim. 2
Tarichus, Ptiſanam taricham infundis (à τάριχος, Salſamentum) 137
Tenuatim, Inteſtinum perquam tenuatim productum. 66
Tergilla, Sua ſibi Tergilla. 132
Thermoſpodium, Impones in Thermoſpodio, i. e. *Over hot Aſhes*, (à θερμὸς, hot, and σποδια, Aſhes. 108
Tractogalatus, Pullus tractogalatus. 178
Tudiculo, Tudiculabis, et in Mortario teres. 146
Turiones, Cum Lauri Turionibus, (i. e.) Summitates Arbuſtorum. 218
Tyrotaricha, Patella tyrotaricha. 113
Ungella, Ut Ungellae coctae. 22
Zema, Mittitur in Zemam, (i. e.) Olla in qua aliquid decoquitur à ζειν, (i. e.) *Fervere*. 218
Zomoteganites, Patina Piſcium Zomoteganite, à ζωμὸς, Jus, et Τηγανον, Sartago. 115

A LIST

A LIST of WORDS and PHRASES found in *Lactantius*, that are not purely claſſical.

Cambridge, Edit. 8vo. 1685.

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N. B. Thoſe Words printed in *Italic*, may be tolerated in Writers concerning the Chriſtian Religion.

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